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# SCHWARZENAU

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## WHO'S WHO IN THIS ISSUE

**Susie M. Thomas, A. B., M. R. E.** of Bethany Biblical Seminary has sailed to join the China Mission during the past summer. This issue concludes the congregational history. We have printed it somewhat abridged.

**Chester I. Harley,** minister, Church of the Brethren, has been in pastoral service. A. B. of Bridgewater College, Virginia. B. D. 1939 of Bethany Biblical Seminary. His most recent location is Greene County, Virginia.

**Earl S. Mitchell,** minister, Church of the Brethren, Pastor of Naperville, Ill. Church. A. B. of Bridgewater College and at present waiting to receive his Seminary degree. The quality of his production makes us hope for further articles from his pen.

# EDITORIAL

We have been very grateful for the kindly reception of the first number of this historical journal. Letters of encouragement and words of appreciation have come from all sections of the country. Some have been from old friends and students. For these I have been happy. Some of the men whose scholarship is universally respected have endorsed the journal and given us the encouragement of taking membership in the Alexander Mack Historical Society. A large number of the active pastors have joined the society and have expressed pleasure in "Schwarzenau." We welcome every Subscribing Member as a colleague in this endeavor to perpetuate the memory of an ideal and an Unique People and to interpret and apply our spiritual inheritance in our generation.

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Approximately three hundred Subscribing Members represents the statistical position of the Alexander Mack Historical Society at the time of this writing.

In order to put "Schwarzenau" on a permanent quarterly basis we need four hundred paid subscriptions. But we are going forward in the expectation of a sufficient increase in our Subscribing Membership roll to make it possible.

It is really an achievement to have gathered so many subscribers, when we have had no funds to advertise and no formally appointed agents.

We expect to publish four numbers in this year. After that? Our course will depend upon the interest and co-operation of the Church public. Right now we need one hundred additional Subscribing Members.

We (editorial we and also the editorial associates) are proud of the quality of every contribution appearing in this journal. (We hope the quality of editorials may improve.) And so it might seem gratuitous to single out a certain contributed article for comment.

But we are so proud of a number appearing in the present issue we just must offer a word of commendation by way of introduction. "The Development of Practical Ethical Mysticism" represents the type of study this paper is glad to pass to its readers.

Sometimes there is an atmosphere of unreality about the discussion of our denominational history. The cause is frequently a lack of knowledge and appreciation of the relation of denominational achievement to the course of general Christian history.

To see our denomination in the larger setting makes one humble but this writer has never seen "inferiority feeling" come from a genuine knowledge. To understand the relationship of denominational history to the course of Christian development is most important.

To that end we commend the thoughtful reading of "The Development of Practical Ethical Mysticism."

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A footnote to editorial comment. We are planning to print a general index and are investigating a commercially available cover for the volumes of "Schwarzenau". We believe a year's issue (nay, a quarter's issue) has more value than many hard bound volumes, that stand on library shelves.

# "THE DEVELOPMENT OF PRACTICAL ETHICAL MYSTICISM"

or

# THE ROOTS OF PIETISM

Earl S. Mitchell

## I. Introduction

*Mysticism* "may be termed that emphasis on religion which makes it essentially an immediate awareness of God. It is a personal relation that is established and primarily promoted by renunciation, prayer, and meditation even apart from the ordinary rites and offices of the church. The latter may be utilized, as the mystics sometimes did, but they were not essential."[1] Rufus M. Jones says that mysticism is both the first hand experience of direct intercourse with God, and the union of the human soul with this Ultimate Reality.[2]

Mysticism has to do largely with the metaphysical experiences of life, but there is one phase of it which has to do with the practical and ethical side of life. Here and there in the history of the race there have been certain individuals and groups who have attempted to achieve this mystical union with the Ultimate Reality by means of practical ethics and morality in their daily living. But by far the larger group of mystics have attempted to come into the presence of, and to enter into union with, the Infinite by other means: by contemplation and prayer, by asceticism and suffering, or by the observance of church ordinances and rites.

Practical Ethical Mysticism is concerned with the spiritual union of the individual with the divine by means of the high quality of living in terms of ethics and morality. The rise of Pietism in the eighteenth century is the best example of this type of mysticism; and even though this was a comparatively new approach to religion, it was not really new. This type of mysticism was rooted deep in the Ethical Monotheism of the Hebrew religion, it found much expression in the teachings of Jesus and the life of the early church, and there were traces of it all down through Christian history.

1. Nagler, *The Church in History*, p. 107.
2. Hastings, *Encyc. of Religion and Ethics*, Vol. IX, p. 83.

All devout Christians have in one sense been mystics, but only a small portion of them have placed major emphasis on the ethical quality of their daily living as the means of attaining this spiritual union with God. Through the influence of the Greeks, the devout Christians of the second, third and fourth centuries thought of attaining this mystical union by means of the proper intellectual understanding of the nature of the Divine Reality and by giving full accent to it. It was an intellectual mysticism. Sincere members of the Roman Catholic Church have attempted to achieve this mystical union through the observance of ordinances and rites and obedience to ecclesiastical authority. Those who doubted the sufficiency of this means have entered the monasteries and lived a life of asceticism. There have been others whose mysticism took the form of emotional and psychic behavior which included the seeing of visions and talking in tongues and similar experiences. The practical ethical mystics represent only a small portion of the whole Christian Church; this however does not mean that all the other Christians were immoral and unethical, but that morals and ethics were not of first importance in the attainment of their highest and most spiritual experiences of the Divine.

## II. Basis in the Hebrew Religion

*An Ethical God.*—As the Hebrew nation and religion developed from a nomadic tribe into a well organized society, they were constantly attempting to establish the universality of the power and influence of the God in whom they believed and the ethical quality of his activity in dealing with men. Even though they could not always understand their difficulties and hardships, they never doubted the justice and fairness, the righteousness and goodness, of their God. And it was on this moral uprightness and ethical purity and holiness of God that they based their religion. If God was ethical and moral, then the only way into contact with him was through ethical and moral living on the part of his people. This did become conventionalized in later Judaism; but back of their legalism there were many practical, ethical mystics who were seeking to come into intimate contact with God through the quiet, simple, upright quality of their daily living. There were many such Hebrew mystics among the common people when Jesus came.

## III. Christ and the Early Church

*Jesus had Intimate Fellowship with His Heavenly Father.*— He was deeply devotional and intensely religious, yet he had a constant contact with his fellowmen. He lived in the presence of his loving heavenly Father; God was real, and intimate and personal; he lived in the mystical presence of God. Jesus demonstrated the mystical contact with the divine by the confidence in which he did his work, the calmness with which he faced danger, the faith with which he prayed, and the spiritual uplift which he was able to give others.

The early church lost this intimate mystical contact with God; they swung back to the apocalyptic which placed God far away. But they did have contact with a special power, the Holy Spirit. The mysticism of the early church was more ecstatic than practical; nevertheless there was a very practical emphasis in the relationship of the individuals within the group.

The church, during the last half of the first century, began to swing back to practical, ethical mysticism. Paul still held to some of his apocalyptic concepts of God and Christ; but he also believed in the mystical presence. He spoke of being "in Christ", and having fellowship "with Christ". The author of the Johannian literature placed primary emphasis on this mystical, spiritual union with God, and with Christ, here and now. "The kingdom of God is within you." (L. 17:21) They were to "abide in Christ." Christ was to be in them; he said, "He that abideth *in* me, and I *in* him, the same beareth much fruit." (Jn. 15:5). And this mysticism was to be based on ethical and practical Christian living: "Love one another;" "if we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth." "He that saith he 'abideth in Him' ought himself also to walk even as He walked." (I Jn.). The Christian Church at the end of the first century was placing primary emphasis on that which was nearer to the heart of Jesus' own life and message than at any other time prior to the Reformation. They emphasized the mystical and spiritual presence of the Divine Reality, and the possibility of one having union and fellowship with Him; but this fellowship with God and knowledge of Him was to come only through the high moral and spiritual quality of their everyday lives.

But by this time the Church had already come into contact with Greek philosophy, which was a new and challenging form of mysticism. During the next several centuries the primary emphasis of the Church was shifted from the practical ethical philosophy of life to the intellectual speculations regarding the nature and activity of God and of the Christ. The practical ethical mysticism was lost sight of as the major emphasis of the church; and, except for rare individuals here and there, it was not recovered until the modern period and then by only a small portion of the church.

## IV. Monasticism

Monasticism grew out of the Greek philosophy of *dualism*. The body, the material world, and all physical manifestations are evil; these must be suppressed for the full development of the spirit of man. These ascetic ideas drove many individual Christians out into lonely places of the world during the second, third and fourth centuries. The crushing influence of the declining Roman civilization, and the growing rigidity of the ecclesiastical system, helped to increase the number of these hermits. During the fourth century they began to get together in groups for worship and fellowship; this was the beginning of monasticism. It continued to grow through the centuries, and was one of the most profound influences on the life of the church during the middle ages. Yet there was little in monasticism, with its primary emphasis on asceticism and individual righteousness, that resembled the practical, social, ethical teachings of Christ and the early church.

However, under the influence of the Benedictine Rule, the life in the monasteries was better organized and the 'religious' began to participate in slightly more practical activities. As a part of their prayer life they were permitted and encouraged to render help to those outside the monasteries who were in actual need. The reform of Benedict (480-543) did give new life and organization to the monastic orders, but it failed to save monasticism from the decay that swept over the church and civilization during the dark ages.

The Cluniac Revival.—After another period of darkening shadows in both church and state, another revival was greatly needed; it came in the form of a quiet monastic attempt to clean its own house. This revival that started at Cluny, France (910) spread rapidly, and with the support of Gregory VII, its influence was felt

for a short time throughout the church. "It sought to spiritualize, not merely the personal lives of monks, but the wider social relations of men. Thus a propaganda for peace called the 'Truce of God' received its hearty support. Certain evils in the church, such as simony, clerical marriage, and lay investiture, were made special objects of attack. On the whole this movement saved its own soul by losing its life in service."[3] Thus, we see that in the Cluniac revival there was greater unity of practical ethics and mysticism than at any previous time in the history of monasticism. But the noble influence of this revival was short lived. The capture of the papacy by Hildebrand brought them in control of the church. Increased wealth brought luxury; and accumulated power led to secularization. The Cluniac monasteries lost much of their spiritual power and gradually declined. This was followed by the inroads of the Norsemen and the marching of men in the great Crusades. The world was beginning to awaken, but the activities of the Crusaders is sufficient evidence of the lack of practical ethical mysticism in the church.

Bernard of Clairvaux: The Cistercian Revival.—This revival began with the founding of a monastery at Citeaux in 1098 by Robert, a nobleman of Champagne; it re-interpreted the Benedictine Rule and began a stricter enforcement of the monastic ideals: poverty and simplicity, chastity, obedience and humility. But it received its greatest impetus through the efforts of Saint Bernard (1090-1153); he was, indeed, one of the most remarkable men of this whole middle period of church history. As a monk, a saint, a prophet, and a crusader he was the first great exponent of PRACTICAL ETHICAL MYSTICISM since the first century. "Although abbot of Clairvaux, his influence was felt throughout the church; although a pronounced mystic, he entered into all the vital concerns of church and state. To an age of moral laxity in church and world, of increasing apathy toward things divine, Saint Bernard became God's spokesman. In his manifold activities as advisor of popes and kings, as father confessor to high and low, he revealed the moral grandeur of an Isaiah. His beautiful, spiritual piety radiated streams of spiritual light and warmth to many whose lives were dark and cold."[4]

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3. Nagler, *The Church in History,* p. 310.

4. Nagler, *op. cit.,* p. 311.

Bernard made Jesus the ideal pattern for man's life and conduct. He consistently emphasized throughout his life that all men should live just as near as they could to this pattern. He placed the primary emphasis on the spiritual experience of God, and not on the intellectual concept of God. He recognized both the intellect and the affections as means of discovering the Ultimate Reality; but in opposition to the school men of his day, who placed major emphasis on the intellect, he thought of the affections as man's best road to God. He openly opposed the free thinking Abelard, and stood consistently for his principles in spite of much opposition from the theologians of his day.

Those of us who in later years have valued the Pietistic tradition might join with the Catholics in calling Bernard a saint.

Francis of Assisi: The Franciscan Friars.—What Bernard had taught and lived in the monastery, Francis of Assisi and his followers actually lived out among the poor and needy people of the world. His was indeed a practical mysticism lived among people.

Saint Francis (1182-1226), the man of humility and prophet of love, came from a wealthy family. As a youth he aided his father in his business when he was not leading the boys of the community in some mischief and hilarity. He joined with the poor people in a war against the nobles; he was captured and spent a year in prison. This brought no noticeable change in his character. A little later in failing health he went through a gradual conversion. He became a monk despite his father's protests; he turned his back on a life of wealth and luxury, and married his life to Poverty. Being disinherited by his father he spent the next two years in and about Assisi helping the unfortunate and sharing life with the common people.

"In 1209, the words of Christ to the Apostles (Matt. 10:7-14), read in the (church) service, came to him as a trumpet call to action. He would preach repentance and the kingdom of God, without money, in the plainest of garments, eating what might be set before him. He would imitate Christ and obey Christ's commands, in absolute poverty, in Christ-like love, and in humble deference to the priest as His representative. . . . Like-minded associates gathered about him. For them he drafted a 'Rule', composed of little besides selections from Christ's commands, and with it, accompanied by eleven or twelve companions, he applied to Pope Innocent III for approval (1215) . . . and Francis was not refused. . . .

"Francis's association was a union of imitators of Christ, bound together by love and practicing the utmost poverty, since only thus, he believed, could the world be denied and Christ really followed. Two by two, they went about preaching repentance, singing much, aiding the peasants in their work, caring for the lepers and outcasts. . . .

"He withdrew increasingly from the world. He was much in prayer and singing. His love of nature, in which he was far in advance of his age, was never more manifest. Feeble in body, he longed to be present with Christ. . . . On October 3, 1226 he died in the church of Portiuncula."[5]

"His graciousness of manner, his winsome attitude, his humility, unquenchable joy, love of nature and all living beings, have combined to make him one of the world's most potent forces. . . .

"Although the church laid its hands upon the movement and threatened to crush the lofty ideal of the founder, his spirit walked abroad in the hearts of men and could not be quenched. This was especially true of the third order called the Tertiaries, founded by Saint Francis in order to give the common people the advantage of living a holy life without strict adherence to the monastic vows. Of them, on the contrary, was demanded a wholesome love of neighbor, the simple life of service, humility, harmlessness, pacifism, and mutual helpfulness. The significance of this innovation lay in the transference of the ideal of Christian perfection from the regular monks to the common people. To proclaim love as the supreme ideal; to maintain that all, irrespective of station, ordination, or rank, might be expected to attain unto it; to assert that living after the manner of Jesus was essentially the way of salvation—was to transcend the double standard which this asceticism of the monastic institution had foisted upon the church. It was a momentous milestone in the direction of the great Reformation doctrine of the sacredness of all callings of life. Had the medieval Catholic institution adopted this noble Tertian ideal with all of its implications, the revolutionary schism of the sixteenth century might have been avoided."[6]

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5. Walker, *Church History,* pp. 257-259.

6. Nagler, *op. cit.,* pp. 314, 315.

## V. Summarizations and Conclusions

*First.*—Practical ethical mysticism is rooted far back in the religion of the Hebrews. It is most truly manifested in message of the great Old Testament Prophets who lived during the sixth and seventh centuries B. C.

*Second.*—Jesus, and his immediate followers, were concerned primarily in the ethical quality of individual living. But this ethical living is founded on the concept of God as a loving and just Heavenly Father who is always near and ready to share the life of his children. Jesus gave little attention to speculative theology, and condemned publicly the evils of institutionalism.

*Third.*—After the first century the major interest of the church was speculative theology and institutionalism. In order to be Christian one had to know and be able to use the exact words, without variation, in speaking of or to the Deity. Loyalty and obedience to the church was placed before and between one's loyalty and obedience to God—to God through the church.

*Fourth.*—Monasticism arose because of the secularism and formalism of the church; the church was no longer meeting the religious needs of the people. Monasticism has stood through the centuries as a testimony to the inadequacy of institutionalized religion.

Monasticism has been primarily an introverted, ascetic form of mysticism. It has appealed mostly to the eccentric and introverted personalities, and these people have engaged in many extravagant and unusual experiences. But in spite of all this, it has been through monasticism and especially a few of her great leaders that the ethical and moral qualities of Jesus' message have held its place in the life of the church.

*Fifth.*—In response to the great intellectual waves that have swept over the church, there have arisen great practical ethical mystics to pull the church back to the center of the road. In response to the Gnostic intellectualism there arose the Benedictine Rule with some emphasis on practical, spiritual religion; in fact the whole monastic system is in one sense a response to this Greek thought movement. In response to the Schoolmen, Bernard and Francis came as great powers in the Christian movement.

And if we were to go over into the next period, which is beyond the scope of this paper, we would discover the rise of Spener and Francke and the Pietistic movement in response to Rationalism. And it may be possible the influence of Barthianism and other prominent movements of today are the response of the church to the over emphasis on science.

*Finally.*—Practical ethical mysticism is fundamental in the life of the Christian church. It has not been a major emphasis since the first century, but it has been kept alive as an undercurrent down through the centuries. A re-emphasis of this phase of the Christian message has produced great revivals in the church. In this present low ebb of the church, those of us who have been schooled in this phase of the Christian message have a unique opportunity of leading in the revival of the life and influence of the church today.

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# A STUDY OF THE YEARBOOK OF THE CHURCH OF THE BRETHREN

## CHAPTER I

CHESTER I. HARLEY

### History of the Yearbook

The history of the Yearbook of the Church of the Brethren is extremely interesting. A study of its development to the present stage presents a varied bit of evolution, both from the standpoint of appearance and inner contents. To study the contents of the Yearbook is to gain insight into the onward march of the Church of the Brethren itself. This will be stressed more at length in the chapter, "Changes in the Contents of the Yearbook", but it is the immediate purpose of this chapter to give the history of the publishing of the Yearbook.

The first issue was published in the year 1871 at Tyrone, Pennsylvania by H. R. Holsinger. At this time he was publishing a weekly paper for the Brethren, the Christian Family Companion. In addition he had a monthly publication, The Pious Youth, designed, he said, "To promote the welfare, and enlarge the number of the class of persons whose name it bears."[1]

1. *Brethren's Almanac,* 1871, Back Cover.

It was through the Christian Family Companion that H. R. Holsinger first advertised the Brethren's Almanac. Here we find in his own words the following:

"We are making preparations to publish an almanac for our Brethren and friends who may wish to use the popular household commodity for the year 1871, and we now solicit suggestions, selections, and contributions.—It will contain history, statistics, doctrine, peculiarities, and incidents. It will also contain the names of all our ministers so far as they can be obtained.—The astronomical calculations and calendars will be as full and reliable as in the best works of the kind. Will be ready by the first of September. Sent postpaid by single copy for 12 cents; ten copies for one dollar. Liberal deductions to dealers and merchants to sell again."[2]

The first edition of the Brethren's Almanac must have sold much better than first anticipated. The copy was ready for sale by October 1, 1870, and not by the first of September as first announced. But by the sixth of December nearly all of the Almanacs were sold. Thus we find appearing in the December 6th issue the following:

"The edition of our Almanacs has already been exhausted. As there is quite a demand, and being yet time enough before it will be wanted for use, we have concluded to publish another edition, and orders may be sent in by the hundred."[3]

This preface appeared in the 1871 issue:

"Almanacs having become a household necessity, their pages afford a valuable medium for disseminating wholesome instruction to every family throughout the land. The publisher being aware of this fact, and from the conviction that it is the duty of the Christian, not only to improve the opportunities presented, but even to seek after occasions for doing good, has resolved to publish an annual pamphlet to be called the Brethren's Almanac, of which this is the first issue. It will impart all information usually expected in such works. The reading matter will be such as will be thought most useful to, and acceptable with its patrons. The present edition has been somewhat hastily compiled, yet it is hoped it may be generally acceptable."[4]

The first issue of the Almanac was printed, not by Holsinger, but by a printer in Philadelphia. By the second year Holsinger printed it himself. He writes this:

"Last year we had it (Brethren's Almanac) printed in Philadelphia, but thought it had cost us too much. In consequence of doing the work ourselves we reduced the price, and now find that we again have been a

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2. *Christian Family Companion,* July 19, 1870, p. 459.
3. *Christian Family Companion,* December 6, 1870, p. 762.
4. *Brethren's Almanac,* 1871, p. 15.

little too liberal. Besides, we committed a mistake in announcing the price. The dozen price had been reckoned at one dollar, instead of which we gave it at 75 cents, and now we shall sell the whole edition at the figures announced."[5]

By the time the 1872 issue of the Brethren's Almanac was ready for printing, H. R. Holsinger had moved his printing plant from Tyrone to Dale City, Pennsylvania. From the Christian Family Companion we find that the move was made in the period between October 17th and October 31st, 1871.

Here at Dale City, Holsinger printed the 1873 issue also. However, by 1874 James Quinter had taken over the printing interests of Holsinger. He continued to publish the Almanac from Dale City in 1874 much as his predecessor had done.[6]

In 1873, H. B. Brumbaugh & Bro. of James Creek, Pennsylvania started publishing the Pilgrim Almanac as a free supplement to all who subscribed to the Weekly Pilgrim. No copies could be bought. Here is their statement:

"The Pilgrim Almanac is highly spoken of by all who see it, and are especially pleased with our improved "Ministerial Record". We still have a good supply and are waiting to give them free to every subscriber for 1873. To some we may have sent two copies; such would do us a favor by giving one to some person who would be willing to take the Pilgrim. Remember, we have none for sale."[7]

By 1874, H. B. Brumbaugh & Bro. had moved their printing plant to 1400 & 1402 Washington Street, Huntingdon, Pennsylvania. In 1875, Quinter and Brumbaugh, feeling it was an unnecessary duplication to have two almanacs published by the Brethren, combined to publish one almanac which they called The Brethren's Family Almanac. Quinter was then located at Meyersdale, Pennsylvania. The price for this combined issue was 1 copy, 10 cents; 12 copies, 75 cents; 17 copies, $1.00; and 100 copies, $5.75.[8]

With each publisher still being located as cited above, the 1876 issue was again published jointly, but under the title Brethren's

5. *Christian Family Companion,* December 12, 1871, p. 782.

6. I have not beeen able to see a copy of this 1874 James Quinter issue, for we do not have it here in the Bethany Library, nor do they have it at Elgin. But it is in the Juniata College Library, and through the kindness of the librarian there, Miss Lillian Evans, who described its contents so well to me by letter, I have been enabled to include it in this study. Her information made it possible for me to index the articles which appeared in this 1874 almanac published by James Quinter, which would have otherwise been impossible.

7. *The Weekly Pilgrim,* January 14, 1873, p. 15.

8. The Pilgrim, November 24, 1874, p. 364, and December 8, 1874, p. 380.

Almanac. However, in 1880 the title was again The Brethren's Family Almanac. By 1877 Quinter had moved to Huntingdon, combining interests with Brumbaugh. They continued thus until, in 1883, the Brethren's Publishing House was formed at Huntingdon, Pennsylvania. In 1884 the front of the Almanac has "Brethren's Publishing Co., Huntingdon, Pa., and Mt. Morris, Ill." Its printing continued thus until in 1891 when the Brethren's Publishing Co. had its sole interests in Mt. Morris.

With the turn of the century the Brethren Publishing House sought a location which would be accessible by railroad. This was thought necessary because of the expansion of publishing, so the House moved to Elgin in 1899. Thus we find the Almanac coming from there in 1900.

The Almanac has been published from there ever since. Therefore, from 1900 on there is little to be said about the history of its publication. One significant change was made in 1918 when the name was changed from Brethren Family Almanac to Church of the Brethren Yearbook. In the succeeding year, 1919, the name was changed to Yearbook of the Church of the Brethren and has remained so ever since. Since the year 1931, J. E. Miller has been editor of the Yearbook.

Before finishing the history of the Almanac I should mention several other almanacs not of the main stream just followed in the above history. In 1880, H. J. Kurtz of Dayton, Ohio started publishing an almanac called Our Almanac and Annual Register. This continued at least for the next year, 1881. In 1882 the publishers of Brethren At Work put out an almanac called The Brethren At Work Almanac and Annual Register For All the People. This was printed at Mount Morris. Here in the Bethany Theological Library there is only this one copy. From all evidence it is the only one.

The break having occurred in 1881 which led to the formation of the Progressive Brethren Church and The Church of the Brethren, the former started an almanac of their own. H. R. Holsinger, first publisher of the Brethren's Almanac, 1871, was the publisher of this in 1884. It was called The Brethren's Annual and published at Ashland, Ohio. According to the files at Bethany Library he continued for two years and then in 1886 H. J. Kurtz published Our Almanac from Covington, Ohio. It may be others were pub-

lished aside from these mentioned. However, the significant thing is that as late as 1887, which is the last issue in our library, they still had the ministers of the Church of the Brethren listed. These were in a separate list, however, from their own ministers. Another separate list contained the ministers of the Old Order Brethren. From an excerpt one may gather that they still had a circulation among some of the members of the Church of the Brethren as well as the Old Order Brethren, hence these three lists of ministers. Here is their statement:

"The aim has been to make a good family almanac especially adapted to the wants of the Brethren organizations."[9]

I am not prepared to write further about these Progressive Brethren Almanacs.

## CHAPTER II

### The Almanac

It is probably hard for the youth of today to realize the importance of an almanac in the lives of our forefathers. They studied an almanac almost as religiously as their Bible. Because the Brethren were a rural people they depended much on signs and on the weather predictions made by almanacs. The following excerpt from a letter in the 1872 Almanac may well show this:

"In writing to you about Almanacs a week or more ago, we said substantially that the greatest objection to your Almanac, by the brethren, was, that there were not 'signs' and other conjectures enough in it. Some have said that it did not look much like an Almanac—meaning no doubt that the signs, conjectures, notable days, etc., were not given sufficiently in detail—not being able to find all the sage and venerated prognostications to be found in the old Lancaster Almanacs. It must be remembered that the study of the Almanac, in some families, constitutes the most important and persistent literary pursuit, with some of its members at least."[10]

The 1871 issue of the Brethren's Almanac has the following things contained in the actual almanac section: (1) Eclipses of the year 1871, (2) Memoranda for 1871, (3) Epochs of 1871, (4) Moveable Festivals, (5) Perigee and Apogee of the moon, (6) Seasons, (7) Astronomical characters explained, (8) Planets and aspects, (9) Signs of the Zodiac, (10) Chronological Cycles, (11)

9. *Our Almanac,* 1886, p. 48.
10. *The Brethren's Almanac,* 1872, p. 22.

Ember Days, (12) and a chart for every day of the year, giving every possible bit of information, including conjectures of the weather.

Substantially, the almanac continued from this time to 1905 without much change. However, there was a dropping out now and then of a few of the first bits of information, so that in 1905 there is no longer a Memoranda, Epochs, the Chronological cycles, or Conjectures of the weather. This 1905 issue added a remarkable and helpful feature which has been of great interest to the Brethren people. Among the pages of the almanac, along with the days of the year, there are listed "Notable events". These give important dates in Brethren History and the history of the world. This feature continued through the year 1927, which was the year before the Almanac itself was discontinued.

Because of the interesting events and information contained, I go through the year 1927 and list the events appearing there which I think should be of special interest to Brethren people. I choose the year 1927 because it is the last year this feature appears and hence should give us the items of most up-to-date interest. I list these just as they appear, abbreviations and all.

Jan. 1, 1876, C. Hope started for Denmark.
Jan. 7, 1796, Peter Nead was born.
Jan. 12, 1913, B. F. Heckman died in China.
Jan. 12, 1874, Henry Kurtz died in China.
Jan. 14, 1914, Mary Quinter died in India.
Jan. 24, 1826, James R. Gish born in Virginia.
Jan. 25, 1917, J. G. Royer died in Elgin, Ill.

Feb. 1, 1816, James Quinter born in Philadelphia.
Feb. 4, 1835, Daniel Vaniman was born.
Feb. 6, 1895, John Forney died in Kansas.
Feb. 7, 1890, Jacob Miller died.
Feb. 15, 1832, Geo. C. Bowman was born in Tennessee.
Feb. 19, 1735, Alex. Mack, Sr. died in Pennsylvania.
Feb. 24, 1737, Christopher Sower II was baptized.
Feb. 28, 1903, A. H. Puterbaugh died in India.

March 7, 1908, H. M. Barwick, editor of the "Inglenook" died.
March 8, 1892, R. H. Miller died in Mt. Morris, Illinois.
March 14, 1908, A. W. Vaniman died.
March 15, 1795, Jacob M. Thomas born in Pennsylvania.
March 16, 1877, Peter Nead died near Dayton, Ohio.
March 20, 1803, Alex. Mack Jr., died.

April 1, 1851, "Gospel Visitor" started.
April 3, 1910, First converts in China.
April 13, 1923, I. J. Rosenberger died in Ohio.
April 17, 1921, J. H. B. Williams died in Africa.
April 22, 1838, J. G. Royer born.
April 23, 1908, Abram H. Cassel died in Pennsylvania.
April 25, 1897, first eleven baptisms at Bulsar, India.
April 27, 1873, John H. Umstad died in Pennsylvania.
April 29, 1910, Enoch Eby died in Illinois.
April 30, 1896, James R. Gish died in Arkansas.

May 1, 1906, Jacob M. Meyer died in Pennsylvania.
May 2, 1917, W. M. Howe died.
May 3, 1867, W. M. Howe born.
May 10, 1879, Jacob M. Luck died in Pennsylvania.
May 16, 1839, Daniel Hays born.
May 19, 1888, James Quinter died at North Manchester, Indiana.
May 21, 1910, I. D. Parker died.
May 24, 1894, First Missionaries appointed for India.

June 6, 1885, D. P. Sayler died.
June 7, 1921, D. L. Miller died in Huntingdon, Pa.
June 11, 1922, J. B. Brumbaugh died.
June 13, 1884, Church Erection and Missionary Committee organized.
June 15, 1864, John Kline killed in Virginia.
June 17, 1797, John Kline born.
June 20, 1857, Geo. B. Holsinger born.
June 23, 1811, D. P. Sayler born.

July 3, 1911, E. W. Stoner died in Maryland.
July 13, 1895, Brethren Missionaries arrived in Asia Minor.
July 18, 1856, Jesse C. Ziegler born, Berks County, Pa.
July 22, 1796, Henry Kurtz born in Germany.
July 31, 1899, Christian Hope died in Kansas.

Aug. 1, 1914, Germany declares war on Russia. The Great War begins.
Aug. 3, 1890, J. B. Ebersole died in Ohio.
Aug. 4, 1885, Book and Tract Work organized.
Aug. 20, 1879, Mt. Morris College opened.

Sept. 5, 1899, Publishing House Moved to Elgin.
Sept. 8, 1863, John A. Bowman killed in Tennessee.
Sept. 14, 1876, "Brethren at Work" started, Lanark, Ill.
Sept. 18, 1884, Sarah R. Major died in Ohio.
Sept. 21, 1820, Abram H. Cassel born in Pennsylvania.
Sept. 25, 1909, First Brethren Missionaries reach China.

Oct. 3, 1905, Bethany Bible School opened.
Oct. 4, 1899, Brooklyn Church, N. Y., organized.
Oct. 11, 1816, Samuel Zigler born.
Oct. 16, 1894, First Brethren Missionaries sailed to India.

Oct. 20, 1910, C. H. Brubaker died in India.
Oct. 25, 1874, Christian Hope baptized.
Oct. 28, 1832, Daniel Yount born in Virginia.

Nov. 4, 1884, Brethren arrived in Southern California.
Nov. 5, 1916, Daniel Hays died.
Nov. 6, 1900, B. F. Moomaw died in Virginia.
Nov. 8, 1910, John S. Holsinger died in Virginia.
Nov. 12, 1875, Danish Mission started.
Nov. 15, 1828, Enoch Eby born.
Nov. 15, 1903, Daniel Vaniman died in Kansas.
Nov. 16, 1865, Geo. Wolfe died in Illinois.

Dec. 4, 1893, S. S. Mohler died in Missouri.
Dec. 7, 1844, Christian Hope born in Denmark.
Dec. 31, 1923, Barbara Kindig Gish died.

In this sample list one sees the names of some of our outstanding leaders of our church before 1927.

With the improved communications, better transportation, and daily weather reports the use of the almanac began to wane in importance. In 1917 there were thirteen pages given to the almanac, but by 1918 this number was reduced to seven pages. From 1917 through 1927 there were seven pages devoted to the almanac. Then in 1928 this number was boosted up to thirteen pages again, but this was the last year for the almanac. From that time on the publication was indeed a Brethren "Yearbook" and not a Brethren "Almanac", though the name had changed in 1918.

## CHAPTER III

### Advertisements in the Yearbook

The Yearbook did not carry any advertisements in the first issue except those advertising the editor's own publications or books which he had for sale. However, he had the following insertion which brought results in the 1872 issue:

> "We will admit a limited number of select advertisements at the following rates: One insertion, 20 cents a line. Each subsequent insertion, 15 cents a line. Yearly advertisements, ten cents. No standing advertisements of more than 20 lines will be admitted, and no cuts will be inserted on any consideration."[11]

In 1872 the entire inside of the front cover was an advertisement of "Dr. Peter Fahrney's Celebrated Blood Cleanser or Panacea".

11. *The Brethren's Almanac*, 1871, Back cover.

In the years which followed Dr. Peter Fahrney was a consistent advertiser in the Almanac. But Holsinger's Almanac never carried many advertisements. The Pilgrim Almanac carried more. With the coming of The Brethren's Almanac published jointly by Quinter and Brumbaugh we find the following policy:

"We shall probably publish about eight thousand copies of our Almanac for 1876. We insert advertisements on the cover, and the number we publish being large, it affords a good advertising medium. We yet have some space, and we call the attention of the advertisers to the circumstance. We will insert unobjectionable advertisements at the following rates: 1 column, $30.00; ½ column, $16.00; ⅓ column, $12.00; ¼ column, $10.00; ⅛ column, $6.00."[12]

It would become monotonous and it is useless to follow a careful history of the advertising through all of the issues. Suffice it to say that an increasing amount of advertising appeared in the almanac until it reached its peak in 1911. In that year there were twenty-one pages given to advertising. From that time to the present there has been a diminishing amount of space devoted to advertisements, so that in the 1939 Yearbook there is only one page given to advertisements, and these are all strictly concerning Brethren interests.

The Annual Meeting gave some decisions concerning advertisements in church publications. However, none directly mentioned the Brethren Family Almanac. But there is a minute of interest and significance in the minutes of the 1911 Annual Meeting which is fitting here:

"We, the Middle Creek Congregation, assembled in council, April 14, 1911 petition Annual Meeting, through the District Meeting of Western Pennsylvania, to pass a decision preventing any real estate advertising from appearing in the literature of the Church of the Brethren.—Passed to Annual Meeting."

After a lengthy discussion the answer of the Standing Committee that the query be "referred to the General Mission Board" was passed. P. R. Keltner said this before it was passed:

"I want to give the reason for this answer on behalf of Standing Committee. We consider this query to be too sweeping. It says, 'to pass a decision preventing any real estate advertising from appearing in the literature of the Church of the Brethren'. A brother might have a farm for sale and might like to advertise it in our literature. He would be prevented from doing even this. It cuts out every opportunity of this kind. Our Gen-

12. *Christian Family Companion and Gospel Visitor,* August 31, 1875, p. 554.

eral Mission Board are men of experience and good brethren. They are going to profit by this query in this paper, and it is the judgment of the Standing Committee, by referring this paper to them, that they will do the very best they can to keep out everything that will be objectionable."[13]

This decision must have had its effect, for the advertising shrank from twenty-one pages in 1911 to eleven pages in 1912.

The bulk of advertising can be grouped into certain classifications. I am going to give these classifications and attempt to list a few of the most interesting advertisements under each one.

1. Remedies—
   - A. Dr. Peter Fahrney's Blood Cleanser or Panacea. These advertisements appeared in the Almanac for about thirty consecutive years.
   - B. Dr. Wengert's Vegetable Family Medicine.
   - C. "Ebersole's Sure Cure"—For the relief and cure of rheumatism, neuralgia, scrofula, dyspepsia, and kindred diseases, arising from impurities of the blood.
   - D. Dubbel's Family Medicines.
   - E. Catarrh Successfully treated with the *Ox-o-na-ter.*

The Almanac grew up in the days when patent medicines were at their height. At the turn of the century a total of three or four pages was appearing in each Almanac. These continued to appear through the years but they gradually began to be more conservative, that is, they no longer carried advertisements which made such miraculous claims for themselves.

2. Farm Land.
   - A. Advertising Southern Idaho—1901 issue and following.
   - B. Advertising North Dakota and Western Washington—1901 issue and following.
   - C. Advertising California—Various issues.

Railroad companies and land agencies inaugurated their advertising through the 1901 Almanac. They made the new land appealing, giving some testimonials of the few Brethren who were already there. It is an interesting observation that we now have large numbers of Brethren in most all of the sections which we find advertised in our Almanacs.

3. Farm Machinery.
   - A. Peerless Machinery

| | |
|---|---|
| Threshers | Traction Engines |
| Clover Hullers | Portable Engines |
| Hay Presses | Stationary Engines |
| Gasoline Engines | Saw Mills |
| Grain Drills | Steam Plowing Outfits |

13. *Annual Meeting Minutes,* Met at St. Joseph, Mo. 1911, pp. 194-196.

B. Studebaker Wagons.
C. General Farm Machinery—Larimer Manufacturing Company, Chicago.

One could easily surmise from the numerous advertisements of farm machinery in the Almanac that the Brethren are a rural people.

4. Books.
   A. Gish Fund Books.
   B. Bibles
   C. Bible Biographies, by Galen B. Royer.
   D. Bible Student's Library—A long list of books suggested by the Brethren's Publishing Company, Mount Morris, Ill.
   E. A suggested library for the Sunday School.
   F. Hymnals.
5. Publications.
   A. Church Periodicals.
      1. *The Christian Family Companion.*
      2. *The Pious Youth.*
      3. *Weekly Pilgrim.*
      4. *The Christian Family Companion and Gospel Visitor.*
      5. *The Young Disciple.*
      6. *The Brethren At Work.*
      7. *The Primitive Christian and Pilgrim.*
      8. *The Gospel Messenger.*
      9. *The Inglenook.*
      10. *Our Young People.*
      11. *The Missionary Visitor.*
      12. *The Brethren Teachers' Monthly.*
   B. Books.
      1. *Brethren Hymnal.*
      2. *Hymns of Praise.*
      3. Various books by Brethren authors.
      4. Other outstanding books.
6. Brethren's Plain Clothing.
   A. Suits and hats for men (Various dealers).
   B. Bonnet supplies.
   C. Covering supplies.

Many different individuals and companies carried these advertisements.

7. Schools.
   A. The Brethren's School, Huntingdon, Pa.
   B. The Brethren's Normal, Huntingdon, Pa.
   C. Ashland College.
   D. Wolf's Business College.
   E. McPherson College.
   F. Elkhart Institute.

Later the Brethren schools received publicity through the General Education Board and didn't have formal advertisements.

This is in no sense an exhaustive list of even the types of advertisements, but it is hoped that these will be of interest and give the reader an insight into what an important medium for advertising the Yearbook was in its early days, though at present it is in no sense used for this purpose.

## CHAPTER IV

### The Ministry of our Church

Each one of the Yearbooks has carried a ministerial list in as complete form as the editors were able to compile. They have acknowledged the incompleteness of the list from time to time and have appealed to the people for corrections.

I have made a count of the ministry for each of the years from 1871 through 1939. The graph on the following page will show the trends in the ministry of our church during this period. I will record all of these figures here, at the same time telling how they were found:

| Year | Number of Ministers | How the Number Was Found |
|---|---|---|
| 1871 | 641 | By actual count |
| 1872 | 965 | " " " |
| 1873 | 1,107 | " " " |
| 1874 | 1,237 | " " " in the Pilgrim Almanac |
| 1875 | 1,423 | " " " |
| 1876 | 1,467 | " " " |
| 1877 | 1,509 | " " " |
| 1878 | 1,549 | " " " |
| 1879 | 1,579 | " " " |
| 1880 | 1,605 | By adding the totals which are listed by states. |
| 1881 | 1,688 | By actual count |
| 1882 | 1,695 | " " " |
| 1883 | 1,686 | " " " (In addition there were listed *67* "Old Order Brethren" Ministers and *20* "Progressive Brethren" Ministers.) |
| 1884 | 1,726 | By actual count |
| 1885 | 1,745 | " " " |
| 1886 | 1,766 | " " " |
| 1887 | 1,762 | " " " |
| 1888 | 1,839 | " " " |
| 1889 | 1,777 | " " " |
| 1890 | 1,885 | " " " |

| | | |
|---|---|---|
| 1891 | 1,962 | " " " |
| 1892 | 2,004 | " " " |
| 1893 | 2,014 | " " " |
| 1894 | 2,055 | " " " |
| 1895 | 2,103 | " " " |
| 1896 | 2,150 | Totals given in the Yearbooks |
| 1897 | 2,208 | " " " " " |
| 1898. | 2,298 | " " " " " |
| 1899 | 2,361 | " " " " " |
| 1900 | 2,397 | " " " " " |
| 1901 | 2,569 | " " " " " |
| 1902 | 2,646 | " " " " " |
| 1903 | 2,750 | " " " " " |
| 1904 | 2,763 | " " " " " |
| 1905 | 2,769 | " " " " " |
| 1906 | 2,723 | " " " " " |
| 1907 | 2,831 | " " " " " |
| 1908 | 2,938 | " " " " " |
| 1909 | 2,987 | " " " " " |
| 1910 | 3,012 | " " " " " |
| 1911 | 3,049 | " " " " " |
| 1912 | 3,066 | " " " " " |
| 1913 | 3,017 | " " " " " |
| 1914 | 3,062 | " " " " " |
| 1915 | 3,082 | " " " " " |
| 1916 | 3,106 | " " " " " |
| 1917 | 3,172 | " " " " " |
| 1918 | 3,250 | " " " " " |
| 1919 | 3,330 | " " " " " |
| 1920 | 3,400 | " " " " " |
| 1921 | 3,551 | " " " " " |
| 1922 | 3,448 | " " " " " |
| 1923 | 3,535 | " " " " " including missionaries. |
| 1924 | 3,405 | Actual count, including missionaries, sisters, and licentiates. |
| 1925 | 3,551 | Same as for 1924. |
| 1926 | 3,525 | " " " " |
| 1927 | 3,095 | " " " " |
| 1928 | 3,226 | " " " " |
| 1929 | 2,986 | " " " " |
| 1930 | 2,766 | " " " " |
| 1931 | 2,894 | " " " " |
| 1932 | 2,917 | " " " " |
| 1933 | 2,920 | " " " " |
| 1934 | 2,965 | " " " " |
| 1935 | 2,976 | " " " " |
| 1936 | 3,044 | " " " " |
| 1937 | 3,043 | " " " " |
| 1938 | 3,032 | " " " " |
| 1939 | 3,003 | " " " " |

This list may have its inaccuracies, for it would be very easy for one to make a slight error in counting two or three thousand names in every Yearbook. However, this list is accurate enough to show that the ministry of our Church grew steadily until it reached its peak of 3,551 ministers in 1921 and again in 1925. In the next few years there was a rapid decline until in 1930, when it was the lowest since 1906. After 1930 there was a rise until 1936. Following 1936 we have been on the decline a little each year. These figures make one wonder how far our ministry will shrink in number the next few years, especially when he realizes how many ministers of old age there are in our Church and how few young men are being added.

One may wonder what caused such a sharp drop in 1927 and again in 1930. The only explanation I can offer is that up to the year 1926 there were a number of names being retained which should have been dropped. A revision of the ministerial list naturally corrected this. Therefore one should not become alarmed by the drop, but should be thankful that the record is more accurate.

J. E. Miller wisely gave this advice after I had questioned him about the situation:

> "Don't take statistics, especially church statistics, too seriously. They are often faulty and never perfect. About the only thing that statistics teach us is that nothing is very correct. In spite of the old saying about the truthfulness of statistics, my observation is that they often do 'lie'."[14]

In 1925, when we had the most ministers on our ministerial list (except in 1921 when it was the same), there appeared for the first time a number of sisters who were licensed to preach and a list of men who were licensed to preach. A list of the sisters will show this growth in numbers:

| Years | Number of Sisters |
|---|---|
| 1925 | 21 |
| 1926 | 25 |
| 1927 | 28 |
| 1928 | 37 |
| 1929 | 37 |
| 1930 | 31 |
| 1931 | 32 |
| 1932 | 39 |
| 1933 | 43 |

14. In his letter to me of May 13, 1939.

| | |
|---|---|
| 1934 | 49 |
| 1935 | 47 |
| 1936 | 52 |
| 1937 | 53 |
| 1938 | 53 |
| 1939 | 59 |

Likewise, there have been more licentiates added, with 1939 showing the largest number. The following table gives the totals for each year:

| Year | Number of Licentiates |
|---|---|
| 1925 | 56 |
| 1926 | 81 |
| 1927 | 100 |
| 1928 | 131 |
| 1929 | 104 |
| 1930 | 114 |
| 1931 | 118 |
| 1932 | 99 |
| 1933 | 121 |
| 1934 | 141 |
| 1935 | 162 |
| 1936 | 155 |
| 1937 | 192 |
| 1938 | 212 |
| 1939 | 222 |

The Yearbook gives invaluable information concerning the ministers. The churches owe to the Elgin Office an accurate list of the name and address of every minister in his local church, for that is the only way the records can be kept accurate.

## CHAPTER V

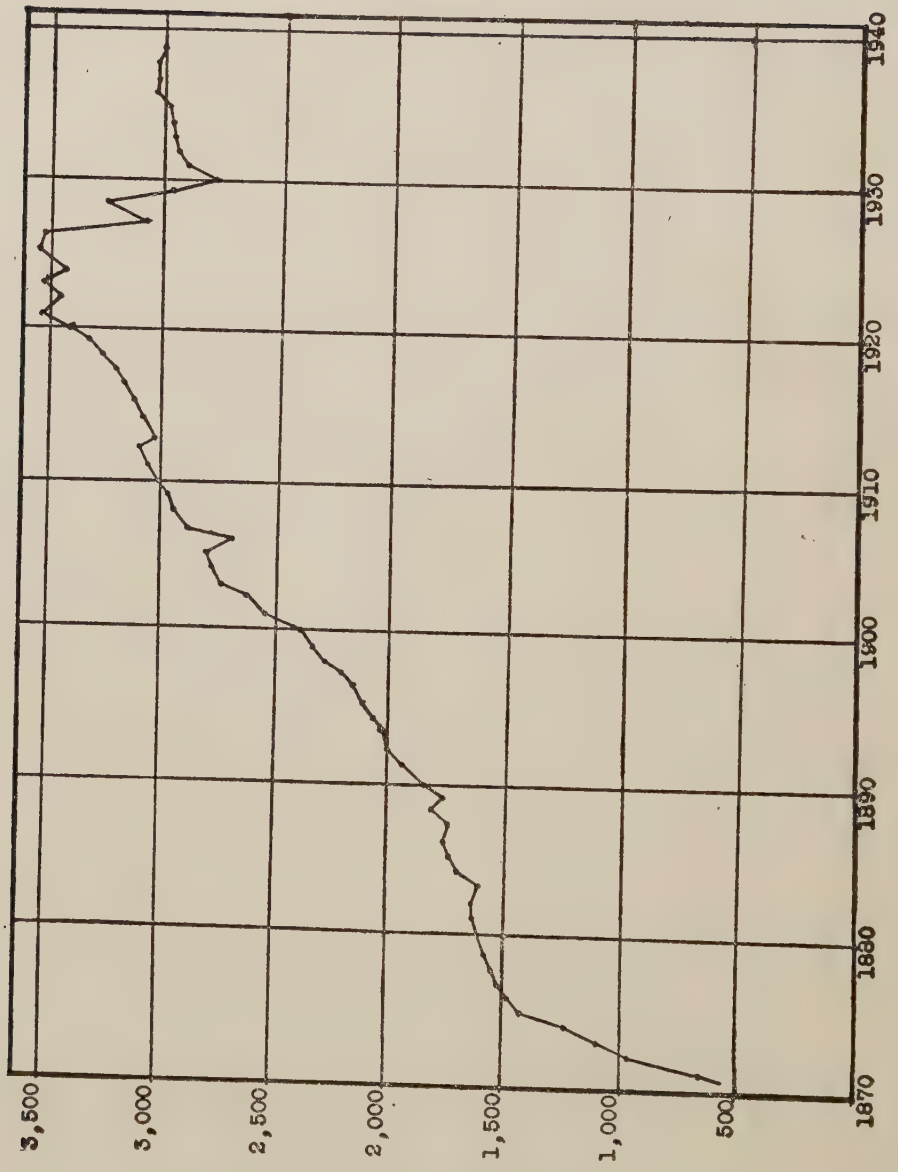
### Excerpts of Interest

It is the purpose to show in this chapter some of the nuggets contained in the Almanac, or Yearbook. Certain passages which should prove especially interesting and informative will be cited.

One might think he had picked up a philosopher's scrap book or a new book of Proverbs, if he should judge by the maxims and philosophical sayings appearing at the bottoms of numerous pages of the 1871 and 1873 issues of the Brethren's Almanac. Some which should fit well into any minister's sermon today will be selected:

"Thought.—Keep the mind constantly filled with pure thoughts, and there will be no room for impure ones to come in; so long as the measure

GRAPH SHOWING THE TRENDS OF THE MINISTRY



is full of something good, it will hold nothing bad. Never think of anything bad."[15]

"The gem cannot be polished without friction, nor man perfected without a diversity."[16]

"Work.—Hard work is the grand secret of success. Nothing but rags and poverty can come of idleness. Elbow grease is the only stuff to make gold with. No sweat, no sweet. He who would have crows' eggs must climb the tree. Every man must build up his own fortune now-a-days. Shirt sleeves rolled up lead on to the best broadcloth; and he who is not ashamed of the apron will soon be able to do without it."[17]

"It is the small, unsuspected habits of the mind that usually control it."[18]

"God's word is like God's world—varied, very rich, very beautiful. You never know when you have exhausted all its secrets. The Bible, like nature, has something for every class of minds. Look at the Bible in a new light, and straightway you see some new charms."[19]

"The word 'heart' is named 800 times in the Bible, the word 'soul' 440 times, and the word 'head' only 80 times."[20]

"Men are born with two eyes, but with one tongue, in order that they may see twice as much as they say."[21]

"In quarrels, leave open the door of reconciliation."[22]

"Self-made men are apt to be a little too proud of the job."[23]

In the year 1883 there appeared a timely article on "How to Preach".[24] This article is full of good, sound advice for any minister, whether he preached in 1883 or 1939.

The main points of the article are, first, make no apologies; second, have short prefaces and introductions; third, leave self out of the pulpit, and take Jesus in; fourth, do not bawl nor scream; fifth, do not scold the people; sixth, stop your declamation and talk to folks; and seventh, regulate your breathing.

In order to show the pointed words and sentences of the article I am going to quote a portion of the last paragraph:

"Come down from sacred tones; become a little child. Change the subject if it goes hard. Do not tire yourself and everyone else out. Do not preach till the middle of your sermon buries the beginning, and is buried by the end. Look people in the face, and live so that you are not afraid of them. Take long breaths, fill your lungs, and keep them full—stop to breathe before the air is exhausted. Then you will not finish off each

15. *Brethren's Almanac*, 1871, p. 1.
16. *Brethren's Almanac*, 1871, p. 1.
17. *Brethren's Almanac*, 1871, p. 2.
18. *Brethren's Almanac*, 1871, p. 5.
19. *Brethren's Almanac*, 1871, p. 10.
20. *Brethren's Family Almanac*, 1871, p. 13.
21. *Brethren's Family Almanac*, 1873, p. 3.
22. *Brethren's Family Almanac*, 1873, p. 5.
23. *Brethren's Family Almanac*, 1873, p. 10.
24. *Brethren's Family Almanac*, 1883, p. 13.

sentence-ah with a terrible gasp-ah, as if you were dying for air-ah, as some preachers do-ah, and so strain their lungs-ah, and never find it out-ah, because their friends dare not tell them-ah, and so leave them to make sport for the Philistines-ah.—Aim at the mark. Hit it. Stop and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse if it strikes him edgewise."

I. J. Rosenberger wrote an interesting article for the Almanac entitled "Some Events of Interest in the Lives of Some of Our Old Brethren."[25] Two of the men of whom he wrote are Elder Henry Kurtz and Elder Henry Reubsome. Here is a portion of the article:

"It is generally known that Elder Henry Kurtz, our pioneer editor, emigrated from Germany, a Lutheran minister. On board the vessel he fell in company with Elder Henry Reubsome, who was educated for a Catholic priest. Although one a Lutheran and the other a Catholic, they separated at New York warm friends.

To their joy, they met the next time at an Annual Meeting, both members and ministers among the Brethren. Brother Reubsome died some years ago at his home near Springfield, Ohio."

An unusual article appears in 1894 concerning the life of "Johnny Kline".[26] This sketch, seven pages long, was written by Mrs. Ora Langhorne for the New England Magazine. Mrs. Langhorne was not a member of our church, but lived near John Kline in the Valley of Virginia at the time he was shot. She tells how patiently he bore the sorrow of having a wife who had lost her mind and how he ministered to the Brethren far and near. John Kline had been to her father's home just before he was shot while returning home. She tells of how her father wept when he learned of the passing of the grand old Tunker preacher. She concludes her tribute to him in the following way:

"Among the Tunker communities throughout the Union the memory of gentle old Johnny Kline will ever be revered, and the example of his patient, faithful life will be held up for emulation among his people. Today in all that region 'Johnny Kline' is spoken softly as the household word—of one whom God has taken."

In 1904 James M. Neff writes interestingly of being "Among the Mountains".[27] He was born in Indiana and had never seen a mountain until he was twenty-nine years old, though his parents were natives of Franklin County, Virginia. New experiences were his as he travelled among the mountains of Pennsylvania, Maryland,

25. *Brethren's Family Almanac,* 1887, p. 19.
26. *Brethren's Family Almanac,* 1894, p. 3.
27. *Brethren's Family Almanac,* 1904, p. 15.

the Virginias, the Carolinas, Kentucky, Tennessee, and Alabama. This paragraph will show how picturesquely he describes the things he saw:

"Within the last twelve months I have seen the old horse-power thresher at work, I have visited homes where the old-fashioned spinning wheel still sings and where deft fingers ply the shuttle and the old loom rattles out the homespun slow but sure. I have been received with the heartiest welcome in homes where most of the indoor life was spent in one room, and where we and 'the old folks' retired in beds arranged in a row at one end of the room so close together that we could easily shake hands from bed to bed while the young folks sat and 'sparked' by the fireplace at the other end of the room. I have visited and lodged in many a home where a good-sized family lives in a one-room log house and sometimes where the clapboards serve as both roof and ceiling, eighteen of us, men, women and children, having slept one night in such a room, and that, too, without suffering for want of ventilation, though there were no windows and the doors were closed. In many such homes they depend for light upon the open doors in the summer and the fire in the fireplace in winter, and upon the open cracks for ventilation, and so the modern extravagance in the way of windows is scarcely thought of.—"

The last excerpt I wish to make is from the life of "Elder Peter Nead in Rockingham County, Virginia".[28] Peter Nead was a class leader and lay preacher identified with the Methodist Church. He read a little book by Elder Benjamin Bowman, written in German, on "Christian Baptism". This drew his interest and he was led to visit Rockingham County, where Benjamin Bowman lived. His visit coincided with a love feast being held there. After further inquiring into the teaching and practice of the Church he was baptized. A very fruitful life in business and the ministry followed. Listen to a paragraph by D. H. Zigler:

"Elder Nead's home life greatly strengthened his work in the ministry. Soon after uniting with the church, he formed the acquaintance of Elizabeth Yount, whose home was near Broadway, Va. Their marriage followed Dec. 20, 1825, and they settled on the Yount homestead. Here he spent fifteen years of his busy life. Beside meeting the calls for his ministerial service, he conducted a tanning business and taught school during the winter. It was his custom to rise at three o'clock in the morning and read, write, or commit passages of scripture to memory until six o'clock, the usual breakfast hour. The duties of the day were met in systematic order, and the evenings were spent with the family or in communion with his God.—"

Such is the nature of the articles which appear in the issues from 1871 through 1913. These types, as will be clearly pointed out in

28. *Brethren Family Almanac,* 1913, By D. H. Zigler, p. 15.

the next chapter, soon began to fade out, giving way to the organizations and movements of the Church of the Brethren, which were well publicized in the Yearbook, beginning about 1917.

## CHAPTER VI

### Changes in the Contents of the Yearbook

The Brethren's Family Almanac has gone through a complete change since its beginning. One could pick up the 1871 Almanac and never know it was the ancestor of the 1939 Yearbook. The only bit of contents which has remained the same is the ministerial list. This has always been an important part of the Yearbook and itself has been useful enough to justify a yearly publication of the Almanac, or Yearbook.

Remembering this one constant bit of contents I will trace briefly the disappearance of certain important contents and the appearance of new and important contents.

The chapter on "Advertisements in the Yearbook" shows the growth and decline of the use of the Yearbook as an advertising medium. Likewise, the chapter on "The Almanac" shows how it declined in importance and the number of pages used for it, until in 1929 it was no longer contained in the Yearbook.

One of the important items which has lasted for most of the life of the Yearbook is that of biography. Glance over the index and see how frequently the names of great men and women of the Church of the Brethren appear. Names like John Kline, the two Christopher Sowers, George Wolfe, James Quinter, the two Alexander Macks, and John Umstad will be found appearing from three to five or six times. Biography continued in this form from 1871 through the year 1917. In 1918 there appeared a group of articles under the heading "Entered into Rest". These contained a brief biography of outstanding men of the Church of the Brethren who had died the preceding year. 1924 was the last year of these biographies and from that time on there were no biographies in any form.

Articles on doctrine were an important part of the early issues. The very first article of the first issue was "What the Brethren Preach". Other doctrinal articles follow, such as "Is the Brethren Church the True Church of Christ?", "New Testament Simplic-

ity", and "On the Simplicity of Dress". Such doctrinal subjects as these continued until along about 1910. After this time there followed only a few articles, gradually being replaced by the activities of the Church of the Brethren in the realm of the educational and the organizational functions of the Church. It must be remembered that these doctrinal articles continued to come before the members of the church through the Church publications other than the Almanac. The Almanac, or Yearbook, was just beginning to change its function.

History is one of the outstanding features of the Almanac. There appear histories of individual congregations, of districts, of work in certain states, of movements, of the printing of church publications, of missions, and of other activities. The last historical articles seem to have appeared in the year 1916, though "Important Events" continued to be listed in the pages of the almanac through 1927.

Miscellaneous articles have appeared throughout all of the Yearbooks up to about 1920. They were of a wide and varied nature, ranging from anecdotes, jokes, etc. to long discourses on the dangers to be faced in this modern age.

In a brief way this traces the disappearance of certain outstanding features which were a large part of the early issues. Now let us see just how new features came to take their place.

At the turn of the century there begin to appear certain things in the Yearbook which show a growing consciousness on the part of the Church leaders that there is a need for closer unity and organization within the ranks of the Church. Thus as this organization is effected we find the Yearbook being the place that it could best be published to get it before, and keep it before, the people.

The first evidence of this is in the 1900 issue when there is printed, just before the Ministerial List, a list of "The Mission Boards and Their Organization" and also a list of the "Sunday School Secretaries".

This same listing appeared until in 1912 when there was added "Temperance Committees and Their Organizations". "General Sunday-School Board" was listed in 1913. At the same time there were minor bits of information appearing in rapid order: "General Missionary Receipts", "Membership in Churches", "Old Folks' and Orphans' Homes", "Missionary Offerings at A. M.", "Gen-

eral Education Board", "Our Ministerial Force", "Annual Meeting Delegates", "Sunday School Statistics", "Our Church Boards", and "Total Receipts for the Year".

Then in the year 1917 five full pages were devoted to the "General Education Board of the Church of the Brethren". In connection with this extensive information was given about our Brethren Colleges and Bethany Bible School. Also, five pages were given to the Sunday School work of the Church, including plans for "Remodeling an Old Church".

In 1918 "The Forward Movement in the Church of the Brethren" was launched. Ten pages were devoted to "Home and Foreign Missions". This time nine pages were given to the "Sunday School Work" and eight pages to "Our Educational Activities". There followed in this same year thirteen pages on "General Reforms and Relief Work".

In general, these types of activities continued through the next ten or twelve years. Meanwhile, added space was being given to statistics. These included "Conference Budget", "Financial Report of the Council of Promotion", "General Statistics of Giving For the Year", "Financial Statement of the General Mission Board", "The Home Department" (statistics of), and "Summary Statistical Report of General Ministerial Board".

The early nineteen thirties finds less space being given to statistics and church organization. In fact, the Yearbook itself began to shrink in size. In 1928 there were 127 pages in it, but by 1933 there were only 64 pages. Since 1933 the size has remained the same, there being also 64 pages in the 1939 issue. Thus we come to the 1939 issue. It contains information designed to inform the ministry and laity of the church. To the minister it is indispensable, for it keeps him informed about the addresses of his fellow ministers and their churches, at the same time giving invaluable statistics and the personnel of the Brotherhood and District Organizations. For the laity it serves the same purpose, and it also assists all in getting a view of the total Church of the Brethren in a way that would otherwise be impossible.

(To be continued)

# HISTORY OF SANDY CREEK CONGREGATION, FIRST DISTRICT OF WEST VIRGINIA

Susie M. Thomas

(Continued from July Number)

## CHAPTER VII

### Biographies of Ministers Who Served in Sandy Creek Congregation

#### *John Boger*

John Boger, son of Christian Boger, a German immigrant, was born at Pine Hill, Pennsylvania, 1774. About 1808 he came with his family to the A. K. Frazee place, between Brandonville and Hazelton, West Virginia. He there built a brick house which has since been torn down. He was a justice of the peace and a minister of the Church of the Brethren.

He was married to Frances Cover who died in 1806 and then he married Barbara Breneisen.

Though a hardworking man he was a lifelong reader. He was the first minister known to be elected in Sandy Creek Congregation, being elected about 1830 to 1835. He was the grandfather of Mary Boger who married Emanuel Beeghly.

John Boger and Jacob Thomas preached in the first church house built at Salem in 1845. He preached in German and was well versed in the Scriptures. He was one of the pioneers of Preston County.

During the last eight or nine years of his life he gave himself wholly to study of the prophetical books of the Bible.

The walls of at least one room in his house were covered with his calculations concerning those prophecies which related to the millennium. The result appeared in "The Coming of Jesus Christ," written "with a trembling hand in my seventy-third year." This booklet, written in German, was published by Jonathan Rau of Somerset, Pa., and came out in 1846. It contained 24 pages, four by six inches in size, and was the first printed volume emanating from Preston.[12]

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12. Morton, O. F., *History of Preston County*, p. 324.

This treatise fell into the hands of "Pastor" Russell and formed the foundation for the Millennial Dawnists Church. The calculations worked out by Boger were taken by Russell and furnished the principal material for his sensational propaganda.

John Boger died in 1852 and is buried on the Boger farm near Brandonville, W. Va. Through emigration and a shortage in male posterity, the family name has disappeared from this county.

### *Jacob M. Thomas*

The Thomas family originally came from Wales, England in Colonial days. There were three brothers who sailed across the waters of the Atlantic together. They were Alexander, William, and Lewis. Alexander settled in Pennsylvania, William went West, and Lewis settled in the southern part of Ohio.

From Alexander who located on a large farm in Lancaster County, near Philadelphia descended the Thomases of Preston County. He was a large and successful farmer, but lost all he had by selling his farm for Continental money, which proved valueless.

His son Michael Thomas, Sr., was born in Conemaugh Township, Somerset County, Pennsylvania, August 15, 1774. Michael Thomas, Sr., married Magdalena Maust who was the daughter of Abraham Maust, and she was born near Summit Mills, Somerset County, Pa., December 25, 1775. She was of German descent. They were married October, 1794. To this union were born seven sons and three daughters. An initial "M" was used in each of these sons' names in honor of their father. These seven sons were Jacob M., Michael M., George M., John M., Samuel M., Daniel M., and Christian M. The sisters of these brothers were Magdalena, Barbara, and Anna, the latter becoming the wife of Andrew Umbel and spending her life in Fayette County, Pennsylvania. The sons, Michael and George, remained in Fayette County, Pa.; Samuel and Daniel went West, one to Iowa and the other probably to Ohio. John and Jacob became permanent residents in W. Va.

Jacob M. Thomas was the oldest of the children. He was born on a farm in Conemaugh Township, March 15, 1795.

In 1810 the family moved to a farm near what is now Markleysburg, Fayette County, Pennsylvania, near the West Virginia line where all the children were reared. Jacob grew to manhood on his father's farm where he worked and took advantage of the little

schooling those early days afforded. He was a real student and acquired a wide range of knowledge.

It is not known when or where Michael Thomas, Sr., united with the church, but his wife was the first person ever baptized in the Sandy Creek congregation. All the children with their companions became faithful members of the church of their parents, who were hardy pioneers in a rough country.

Jacob M. Thomas was united in marriage to Mary Fike on August 8, 1816. He came to West Virginia from Fayette County, shortly after the close of the second war with Great Britain. He built his pioneer home on his farm four miles east of Brandonville, near Salem Church, and lived there the rest of his life. Four sons and six daughters were born to them. They were John J. who married Lydia Maust, about 1840 to whom were born four sons and three daughters; Andrew, born May 4, 1836 and died Feb. 2, 1907, was married twice. His first wife was Barbara Boger, born May 3, 1840 and died February 22, 1879. She was the daughter of Samuel and Elizabeth Boger. They lived on the home place and took care of the father. To them were born one daughter and three sons. Elizabeth, the daughter married Ervin Wilson, to whom were born four daughters, Etta, Delila, Stella, Cora, and one son, Victor. Jeremiah Thomas, who became elder of Sandy Creek Congregation, Noah Thomas, who still lives on part of the home place, and Ira Thomas who lives at Bruceton Mills, were their sons. Andrew was married again to Hester Wilson, who remarried and is still living. They had one son, Scott. The home place was divided between the two sons, Noah and Scott. Jacob married Nancy Lambert and to this union five sons and five daughters were born. The daughters were Magdalena, who died unmarried; Sallie who became the wife of Adam Rosenberger; Anna who married William Conn; Barbara who was the wife of Joseph Zimmerman, and Catherine who married Samuel Rishel. After the death of the mother of these children April 27, 1840, Jacob Thomas married Hepsy Davis, but there were no children from this union.

As a business man and farmer he was successful, being the owner of a good 175-acre farm. While an industrious farmer, his life was of considerably more importance than that of an individual business man.

There were no Church of the Brethren and no minister where they lived. They welcomed occasional visits of ministers, and their home was open for their services.

When thirty-five years old Jacob M. Thomas united with the Church of the Brethren and from the start was an earnest student of the Bible. He could read German and English equally well, but his sermons were delivered in English. He knew German well because his mother was of German ancestry and the Thomas family had lived in a German community of Pennsylvania.

In the year of 1835 the Sandy Creek Congregation was organized and a year later he was called to the ministry. He had a gift as an expounder of religious doctrines, and as a missionary, accompanied by a few friends, built up church communities and caused the erection of a number of places of worship.

The Sandy Creek Congregation grew and Brother Thomas grew in the work. His earnest contention for the faith stirred the people. In 1841 he was ordained, the first bishop in the First District of West Virginia, and perhaps in the State.

Under his preaching and fatherly shepherding the membership increased rapidly. In 1845 the Salem meeting house was built. This was much enjoyed by a people who had been holding their meetings and love feasts in barns and homes under many discomforts. His usefulness was not confined to his home congregation; neither did he wish to center all his labors in so narrow a limit. Astride his horse with Bible in hand, he went forth and planted the seed of the Gospel over a large territory of Pennsylvania, West Virginia, and over into Maryland. Sometimes he was gone for three and four months. On some of these journeys he was accompanied by Elders Samuel Fike and Jacob Beeghly. He held meetings at the homes, sometimes in barns and often preached in courthouses at the invitation of the judges who frequently turned their halls of justice into meeting houses for his accommodation. He preached in the courthouses of three counties.

He was a large man, somewhat of muscular build, was capable of great endurance and when about sixty years old retired from the active duties of a farm life and devoted all of his time and attention thereafter to the work of the Gospel. That he might not be at the expense of the others of the church, he reserved a competence out of his own life's earnings, including a horse.

He was a leader in his District, served as moderator frequently, and represented the District on the Standing Committee several times. He served on a number of important church committees.

His knowledge and interest extended to the events of his day. He was one of the early readers of the old Wheeling Intelligencer and was one of the pioneer voters of the Republican faith in his section of West Virginia. He was a great reader and was informed on a large range of subjects.

Earnestness and sincerity characterized all his actions. He was a good councillor, earnest and sincere in what he did. On his convictions he stood and would not be moved; yet his mind was ever alert to understand fully first before taking his stand. His simple faith was a fortress in his dark days; it also led him as he grew older to pursue nothing but the Master's work, leaving all else for this. Yet all was done without receiving any compensation from the church. He lived to see his labors bear fruit in multiplied congregations and many happy in Jesus.

He continued to go on missionary journeys as long as his health would permit. The following excerpt is taken from the Gospel Visitor, Sept., 1870.

Report of an Exploration of Western Virginia by Elder Samuel A. Fike and Elder Jacob M. Thomas.

The last District Meeting of West Virginia having requested Brother Fike to visit the scattered churches and members in Northwestern Virginia, Bro. Thomas cheerfully offered to accompany him on his mission of love. Bro. Thomas left home on the 17th of June, and arrived at St. Joseph and stayed all night at Bro. D. Millers, and met Bro. Fike next day at Bro. Dancer's on the Northwestern pike. On the 19th they preached the funeral of Sister C. Lefter, in a schoolhouse near Stephen Bollyards. In the forenoon of the 20th they had a meeting in the schoolhouse near Bro. Keyser's, and in the afternoon in a Methodist meeting house near Valley Furnace. When they arrived at this place they were told that a few weeks before a Methodist minister had preached in this meeting house and maintained "that baptism was altogether non-essential to salvation" and that the brethren had announced that at 4 o'clock in the afternoon on the 20th of June, Samuel A. Fike would answer or reply to this sermon. The announcement of which caused a considerable excitement among all classes of people—all anxious to hear the reply, and the house was therefore overcrowded, and many could not get in, and it was said that not less than nine licensed Methodist ministers were present. The time of meeting was here, and Bro. Fike had but little or no time, on so short a notice, to prepare himself for such an important issue. The large and respectable audience—expecting to hear a severe stricture and

defence of the mode of baptism and our church doctrine generally—were not a little surprised to hear it so mildly announced that as neither the mode of baptism nor any other essential doctrine was assailed, Bro. Fike would confine his reply alone on the Essentiality of Baptism in the plan of salvation. Several of the ministers present took down notes, and after Bro. Fike closed his remarks, the Rev. Mr. Hacker (who had made the aforesaid assault) rose and asked leave to reply; his request being granted, he said that he always understood the birth, to which Christ referred in his conversation with Nicodemus, to be the natural birth—explaining that birth in language and expressions altogether inadmissible here, and which ought never to be permitted to be used before a mixed audience.

Bro. Fike replied briefly: that he could not believe his friend believed what he said himself, and felt certain that the audience was too intelligent to believe what he did say! Mr. Hacker then said that he looked upon baptism as a mere outward form—like that of marriage—where the married couple were brought out of a single into a married state. Bro. Fike replied that that was our identical views, and showed that such a view was a perfect confirmation of the essentiality of baptism, etc. After the meeting one of the ministers present told Bro. Fike, that he had done today the very best day's work he ever had done before—in establishing so important a scriptural doctrine. And one of the ministers who took notes and went home to compare his notes with the Scriptures with a view to overset the doctrine, declared the next day that no powers on the earth could overset the doctrine which Mr. Fike had so well established by the Word of God.

Many other expressions were made and incidents took place that showed that Bro. Fike's humble efforts to maintain and establish so important a scriptural doctrine gave general, if not universal satisfaction, and made a deep impression upon the people. The doctrine of the "non-essentiality of baptism," so universally preached in West Virginia, has, we hope and trust, received a "death blow," at least in old Barbour County.

On the 21st, at 10 o'clock, they had a meeting at Bro. Moats' and in the afternoon went to Bro. Rasse's in Taylor Co. On the 22nd, in the forenoon they preached a funeral in the Baptist meeting house at Simpson's station; preaching at the same place in the afternoon. On the 23rd to Harrison Co., (saw wheat cut at three different places) stayed with Bro. John Skidmore, at Turtletown. On the 24th to Bro. Moser's in Lewis Co., and had two meetings next day and a Lovefeast in the evening. Meeting again at the same place on the 26th, and after meeting Tobias Moser was ordained and Bro. Riffee advanced from first to second degree. On the 27th went in company with Bro. Moser to Sister Sigans in Doddridge Co. On the 28th two meetings at Sister Sigans—small congregations. On the 29th to Ritchie Co., and meeting in the afternoon at Bro. Freadlies. On the 30th in the forenoon meeting again at the same place, and in the afternoon at Bro. Coughron's. On the 1st of July meeting again at the same place, in the forenoon, and Bro. Sigans chosen deacon, and in the afternoon meeting at Bro. Coughron's mill. On the 2nd two meetings at friend Moat's. On the 3rd, forenoon, meeting at Bro. Freadlie's and baptized

two. In the afternoon preached Sister Charity Flanagan's funeral at friend Flanagan's house. On the 4th came to Doddridge Co., meeting at Strait-Fork, and also Sister Sigans. On the 5th to Gilmer Co., meeting at friend T. Law's, and in the afternoon went to Bro. Moser's. On the 6th to Upshur Co., meeting in the evening at Bro. J. Houser's. On the 7th two meetings in the Sand Run meeting house. On the 8th returned into Barbour Co., to Bro. Wilson's, and had meeting in the afternoon, and baptized three. On the 9th to Randolph Co., meeting in the forenoon at Leeting Creek, council meeting in the afternoon, and restored one to membership. On the 10th two meetings at the same place and baptized one, stayed all night with Bro. Samuel A. Perkey. And on the 11th returned into their home (Preston County) to Bro. Samuel A. Fike's. On the 12th meeting at our newly built Maple Spring meeting house. On the 13th Bro. Thomas left for home, some 35 miles northeast from German Settlement.

The brethren Fike and Thomas were absent from home nearly four weeks, travelled through eleven different counties, held twenty-eight meetings, preached three funerals, and received six members by baptism. The field which these brethren but partially explored, is truly a very important one—and is perhaps of all others the most neglected, by the ministerial brethren of our church. Only at about one half of the places where they held the above meetings are regularly organized churches—and at some of them large congregations could soon be gathered and organized into regular churches, if they had but more regular preaching. Ministerial brethren, traveling east or west ought to visit more frequently these destitute counties. Stopping at Simpson's Station in Taylor Co., and Ellenborough, Ritchie Co., on the Parkersburg R. R., will bring brethren in reach of our members and friends, who will receive them gladly and give them the most important points or places to preach at.

The foregoing report was hastily prepared from a few notes and conversation with the brethren on their return home with a request to have the same published in our church periodicals. J. M.

About ten years before his death Brother Thomas was very sick. The attending physician told him one morning that his end was at hand and left, telling the neighbors that he was dying. He called for the anointing and recovered speedily to the amazement of the doctor, who said he had felt a death pulse in him.

Brother Thomas started out again on a missionary tour but his health would not permit him to continue as is shown by a report in the March, 1871, Gospel Visitor.

### *Of an Exploration of Southwestern Virginia*

During the late exploration of a portion of Western Virginia, in June and July last, by Elder S. S. Fike and Elder J. M. Thomas, the Macedonian cry, "Come over and help us," reached these brethren so often and repeatedly from the more southwestern counties, that on their return home they resolved that they would visit these counties

in Sept. and Oct. But we are sorry to say that the extensive and laborious traveling over mountains and dales in the heat of mid-summer, exposed to a warmer climate than they were used to at home, and impure air and water, proved too much for the feeble and broken down constitution of our dear beloved and aged brother and Eld. Thomas, who is some eighty years of age; and soon after his return home was prostrated with a severe attack of sickness for several weeks, which at one time seemed to threaten to close his so long useful career on earth but by the over-ruling Providence of a merciful God, he is yet a little while restored to health and strength, to enable him to travel some thirty-five miles to attend on the 29th and 30th our Communion season here in the German settlement, which it is admitted on all sides, was the largest, the most solemn and interesting religious meeting ever held in this section of the county. Our large and extensive new church house was over-crowded at each meeting from Saturday to Sunday night, with anxious hearers and a large number of true worshippers of the living God. It was truly a feast of love in the nourishing of hungry souls with the bread of life. And the writer, with a large number of dear and beloved brethren and sisters, were once more rejoiced and refreshed in the participation in the glorious ordinances of the house of God in their primitive and apostolic purity and simplicity.

The feeble constitution of Bro. Thomas would not justify the attempt to accompany Bro. Fike on the contemplated mission of love, and Bro. Jacob Beeghly of Pa., took his place . . . . J. M.

When eighty-five years of age, Elder Thomas, by special request preached the first sermon, the Saturday evening before the dedication, in the large church in the Markleysburg congregation in Pennsylvania. He was blessed with a clear, strong voice; his delivery was exceedingly earnest, even to the removal of his coat when he became too warm; his discourses were largely exegetical, strongly fortified by many proof texts; and the closing was warm and touching admonition. He was revered by old and young and for the most part delighted to heed his advice. With a clear mind and an abiding trust in his Lord unto the end, he passed peacefully to his long rest, November 21, 1881, aged 86 years, 8 months, and 6 days and his body was laid in the family cemetery on his own farm, which is known as the Thomas cemetery, not far from the Salem Church.

### *Andrew Umbel*

Andrew Umbel was the son of Isaac and Nancy Umbel. He was born July 9, 1802, near Markleysburg, Pennsylvania. He was married to Anna Thomas, who was born October 11, 1805. They were married January 22, 1825. They united with the church in their young days. Five sons and three daughters were born to this

union. Three of the sons were deacons, Michael T., Isaac M., and Elijah and Samuel C. was an elder.

Brother and Sister Umbel were born and reared in the vicinity of Markleysburg, and all their children were born and reared in the same house. Brother Umbel was a minister in the Church of the Brethren for nearly fifty years. By trade he was a tanner, and worked in the same yard sixty years.

He preached more powerfully by his consistent, upright life than he did from the pulpit. He was very charitable, giving liberally to the church and the needy. He was opposed to taking interest on money loaned out. His son, S. C. Umbel, who was his executor, found that he had written across the back of the notes he held against people, "This note is without interest." He died December 30, 1887, aged 85 years, 5 months, and 21 days, and is buried in the Umbel cemetery on the home farm. His last words in this world were, "Praise the Lord."

### *Michael M. Thomas*

Michael Thomas was born in Somerset County, Pennsylvania, January 18, 1804. He was ordained to the ministry at the same time that Andrew Umbel was. He was one of a family of fifteen children, twelve of whom attained to manhood. He married twice and was the father of sixteen children. He had a total of 311 descendants.

He was a minister of the Church of the Brethren for many years. His energy and labor were confined to his local church. He died and was buried on the farm on which he had lived many years, in Fayette County, Pa., July 28, 1898, in his ninety-fifth year.

### *Samuel C. Umbel*

Samuel C. Umbel, the son of Andrew and Anne (Thomas) Umbel, was born May 20, 1835. The Umbels were of English descent. His mother was of Welsh and Irish ancestry.

On December 22, 1854, he was united in marriage to Miss Martha L. Brown, daughter of Robert S. Brown, who was a minister in the Church of God. June 12, 1855, both united with the Church of the Brethren, in the Sandy Creek Congregation being baptized by Christian Harader. He was elected to the ministry March 14, 1856. In 1860 he was advanced to the second degree ministry and 1906 was ordained to the eldership. He started

preaching the Word before he was twenty-one years of age and has preached more than fifty-nine years.

Elder and Sister Umbel were the parents of three children—two sons and one daughter. Elder Umbel reared his family on the farm, but gave them a liberal education, and his sons began teaching at the ages of sixteen and fifteen, respectively. His eldest son, Demaerid, died in Denver, Colorado, about 1908. Their daughter, Emma Arnett, lives in Uniontown. The youngest son, Robert Emery, was elected judge of Fayette County in 1900.

When Elder Umbel was young the school facilities were poor. Three months a year was the length of the terms. Thirty-five years he worked at the tanner's trade. Elder Umbel had a large territory to cover. When Markleysburg became a congregation he remained in that territory.

### *Fleming C. Barnes*

Fleming C. Barnes was born in Fayette County, Pennsylvania, March 9, 1839. When about six years old he was brought to Preston County and lived two or three years with his aunt, Sarah A. Barnes and was then taken into the family of Samuel A. Boger, where he remained until of age, receiving in the meantime a common school education and the advantages of an excellent home.

He began teaching school when 21 years of age. He was a successful teacher and taught eight successive terms. He was also highly successful at selling books. He was reared a farmer, however, and his attentions were naturally directed to that line of work and he was known as one of the successful farmers of the county. The farm on which he and his family resided was bought of William Glover in 1880. The farm now belongs to one of his sons, James M. Barnes. It is located two miles from Salem Church.

Brother Barnes was married to Alcinda Guthrie, April 20, 1862. The following year he was elected to the ministry in Sandy Creek Congregation. They were much interested in the work of the church and did much to help the sick and needy in the community.

To them were born five daughters and two sons, Lovina C., Barbara Ella, Rosa May, Dora, and Pearlie Grace, and James M., and Harrison F. Lovina, Barbara Ella and Pearlie Grace are deceased. All the children were and are faithful members of the

Church of the Brethren and have worked in Sandy Creek Congregation the most part of their lives.

Brother Barnes died in 1927 at the age of 88 years after having lived a very useful life in his community.

### *Jacob Beeghly*

Elder Jacob Beeghly was born July 18, 1808. At the age of 22 he was married to Justina Horner. Soon after this union they, by mutual consent, were united with the church in holy baptism. There were born unto them seven children—one son and six daughters. Elder Jeremiah Beeghly was one of his sons. He was elected to the ministry about 1841 and moved from Bear Creek Congregation, Maryland to Sandy Creek Congregation about 1855, where he lived for a time.

He used to travel with Jacob M. Thomas over several counties in West Virginia, Maryland, and Pennsylvania, preaching to isolated members and establishing churches.

On January 27, 1857, Justina, wife of Bro. Beeghly, departed this life, in full hope of a blest immortality.

Elder Beeghly was twice married, the second time to Nancy Umbel, Aug. 11, 1857. She preceded him to eternity, November 17, 1885.

Elder Beeghly was truly a good man and respected by all who knew him, both in and out of the church.

The later years of his life were rendered somewhat gloomy on account of the loss of his sight. He was sick only a few days previous to his death, and peacefully passed away Jan. 9, 1892, at the age of 83 years, in the Markleysburg Congregation, Pennsylvania.

### *Solomon Bucklew*

Solomon Bucklew was the son of Philip and Catherine Miller Bucklew. They were of German descent, and lived on a farm in Preston County, W. Va.

Elder Bucklew was born August 24, 1840, being the ninth child of a family of thirteen children. He received but little education as the school advantages, at that time, were not very good, and the need of his labor, to help support the family, kept him from some of the school advantages he might otherwise have enjoyed. But having a thirst for knowledge, he, during his spare time, read and

studied thereby gaining most of what education he had. He also learned the blacksmith trade, which he followed for several years.

There was no Brethren church close to the Bucklew home, but Bro. S. A. Fike preached for them. A deep impression was made on the mind of Solomon, and before Bro. Fike left, Solomon and his aged uncle were baptized. He was twenty years old at that time.

There were no ministering brethren living nearer than eighteen or twenty miles from here. Brethren Fike and Benjamin Beeghly were the closest and occasionally they would preach for the people at that place. In the meantime a few more accepted the Gospel, and a church was organized known as the Cheat River Church. At this place was Solomon's first opportunity to take part in church work. He united with the church in 1860.

He was united in marriage to Elizabeth Strawser January 16, 1862. To this union three children were born. The same year he was called to the office of deacon, and in the fall of 1864 was elected to the first degree of the ministry. In 1865 he was advanced to the second degree, and later, the same year, was ordained to the eldership.

He became widely known as a preacher, his excellent voice for public speaking proving of great value. He made use of his natural endowments to good advantage.

By this time the calls for his services were many. He had to labor very hard to obtain a living for his family, but was always ready to deliver the message of salvation. Within a few years he was called by the Sandy Creek Congregation as their pastor. He moved there from the Cheat River Congregation, Preston County, West Virginia, in 1876. This call he accepted and labored faithfully, though, at first confronted by considerable opposition. During his first year at this place 135 confessed Christ and were baptized. In a few years the church had become very strong, and as other ministers were elected to help with the work, Brother Bucklew was given some time for evangelistic work. He made, therefore, many trips to churches in other counties and states. Some of them are recorded in a letter he wrote to the Gospel Messenger.

The following was published in the February 19, 1884 issue of the Gospel Messenger.

### *My Trip to Illinois—Solomon Bucklew*

I left home November 27th, and reached Franklin Grove, Lee Co., Ill., the 30th, at 7 o'clock. Bro. Raffensberger met me and took me to his home where we met his family for the first time. Here I entered upon my first labors in Illinois. I visited the brethren and sisters and preached a little over a week. The brethren at Franklin Grove, seem to be good workers in the Master's cause. From here I went to Pine Creek Cong., Ogle Co., Ill., and preached a little over one week. Had the most of the time pretty fair congregations, considering the stormy weather. Good interest manifested both by the members and outsiders. From there I went to the Silver Creek Cong. I met Bro. Quinter at the Chapel at Mt. Morris. Bro. Quinter preached on Sunday morning and in the evening. I then continued the meetings until the next Sunday evening. I preached one time in the Chapel. I had a large congregation, and the best of order and good interest. From here I went to West Branch Cong., and had some good meetings, but some of the time the weather was so cold that it was almost impossible to get to meeting. But notwithstanding the cold weather, we had some excellent meetings. One precious soul was received into the fold by baptism, and the church revived. From here I went to Waddam's Grove; preached a little over one week. We had large congregations and good order, and good interest manifested. The church seemed much revived. From here Bro. Titus and I went South, to Marshall Co., where we met Bro. C. S. Holsinger at the station. He took us to his home, where we met Bro. Holsinger's family; found all well except Sister Holsinger. The church here is in its infancy and needs much labor and watching both by the ministers and laity. There is a great deal of opposition between the United Brethren and Disciples who are opposing the Brethren strongly. I think a few good lessons of the Gospel in its primitive purity would be good for them. I preached here one week; had large congregations, good order and good interest manifested. I closed my labors in northern Illinois on the 22nd of Jan., and on the 23rd I started for home. I reached home on the evening of the 25th; found all well. I was eight weeks from home, preached every day except when I traveled. I feel that we are not thankful enough to the good Lord for His protecting care. Now, in traveling through the different parts of the country, and through different churches in our beloved Brotherhood, we see the need of faithful and fervent labor. I found the Brethren in Ill. in the order and faithful to duty. They labored to make brethren happy when they came to them. I must think of the many brethren and sisters, I formed acquaintance with, and with whom I stayed and shared so bountifully of their hospitality, and say, accept my grateful thanks for your kindness.

Clifton Mills, Preston Co., W. Va.
Jan. 27, 1885
At Home Again

Dear Brethren:

By the request of the brethren, I give an account of my trip to Washington Co., Md. I left home Dec. 1, and arrived at Hagerstown

the next day. I was taken to Bro. N. Martin's, about three fourths of a mile from town. Bro. Martin is one of the elders in the Welsh Run congregation and he and his family know how to make brethren feel at home. On the evening of the 2nd of Dec., in company with Bro. M., we went to the place of meeting, known as the Broad-ford-ing meeting house. Here I preached for two weeks to large and attentive congregations. The interest of the meetings increased until the close. The church was much revived, and ten precious souls were baptized into the fold. Returning home, I stopped with the brethren of Uniontown, Fayette Co., Pa., and preached for them in their new meeting house, morning and evening. The next day I continued my journey home, where I arrived in due time and found all well, and was glad, indeed, to meet with my dear family and others. And now, dear brethren and sisters, I thank you for the love and kindness shown to me at Broadfording. I feel that we all ought to take a deeper interest in the welfare of the church, and spare no time or pains in declaring the truths of the Gospel in their simplicity, so that the power thereof may have its effect.

I notice an article in the Messenger by Bro. I. J. Rosenberger, in regard to the great number attending our A. M. We agree with him, and can say, that we love the brethren, and would like to have the A. M. come to us, but we cannot provide for the vast amount of people who come. Would it not be well for Annual Meeting to take into consideration the matter of making a change, so as to lessen the labors of the brethren who are taking the meeting? I suggest the following plan for the consideration of the brethren, and if others have plans, let them be given. Inasmuch as the Delegate system has been adopted by A. M., let the brethren who make the arrangements for the meeting, provide for the Standing Com. and Delegates, and let all others who may attend the A. M. secure lodging and boarding to the best advantage they can.

Solomon Bucklew.

Clifton Mills, W. Va.

Oct. 13, 1885

Church News

As church news is desired and seems to be read with much interest, I will try and give a little from our church, Sandy Creek congregation. Our love-feast is in the past. We had a feast, indeed, one that will long be remembered by the most of us. We had a large audience and good order. A great many brethren and sisters communed, which made us feel glad for the great interest that was taken in the meeting. There have been three precious souls added to the church in this congregation since I last wrote. We have some opposition with the different elements at this time, but we try to treat all with kindness and with that courtesy that belongs to all Christian people.

I started from home on the 23rd of Sept., went to the Georges Creek congregation. Met the dear brethren and sisters in council on the 24th according to previous arrangements. The Council was not so pleasant as it might have been, but we still hope for a brighter season to come, and that all things will work together for good. I know it will to those who love the Lord.

From here I went to Meyersdale on the 25th. The Brethren of the Meyersdale cong. had been having meeting during the past week. On Saturday evening was their love-feast and a feast it was. I think there could be no better in this world. A large number of brethren and sisters communed. Everything seems to be in love and union. Bro. C. G. Lint is the elder at this place, and I think he is the right man in the right place. Solomon Bucklew.

On one trip to Bedford County, Pennsylvania, after being away for seven weeks he returned home after having had the pleasure of seeing eighty-four start on the new life by being baptized. Surely God was with him and crowned his labors with success.

The Gospel Messenger for April 7, 1885, gives under Gleanings from the Churches the following:

Bro. Solomon Bucklew, of Clifton Mills, W. Va., sends us a postal card, dated Mar. 19, containing the following good news: "We have just closed a series of meetings in the Sandy Creek Cong., with 16 additions to the church, and one more applicant. Our church is much revived and is working in harmony at this time. Hope the good Lord may be our helper that we may ever live in peace."

After living near the Sandy Creek Church for about twelve years, he moved to Markleysburg, Pennsylvania to operate a flour mill, but still had charge of the Sandy Creek congregation. He worked in the Sandy Creek congregation for a little over thirteen years.

During the week one could find Bro. Bucklew at work in the mill, but on Sundays he was busily engaged in preaching the Gospel. After three years' time he sold what little property was in his possession, and moved to Fulton County, Illinois, to serve as pastor of the Cole Creek Congregation. He had good success at this place though his labor was not confined to the one congregation. Being a good evangelist his service was in demand among the other congregations of the State. He served many times on the Standing Committee, and conducted several debates.

He remained in Illinois twenty-three years, moving from there to Iowa, because of his wife's health. Then, too, they wished to be near their married daughter, who lived there, and who desired to care for her mother.

Within a little less than two years, after going to Iowa, his dear companion was called home. Soon after Bro. Bucklew returned to West Virginia and Pennsylvania, to visit his relatives and to renew old friendships with the many whom he had seen converted while laboring here many years ago.

In 1914 he again located in Markleysburg, Pennsylvania, where for a year he did most of the preaching. On February 6, 1914, he was married to Mary C. Sterner of near Markleysburg, Pennsylvania, by Elder Jeremiah Beeghly. After living there for a year, he received a call from the Mount Union congregation, near Morgantown, Monongalia County, West Virginia, and located there in the spring of 1915. He worked in the congregation for about ten years. He died about 1926 after having preached the Gospel for sixty-one years.

Elder Bucklew kept no record of his work, so it is impossible to give the number he had baptized, during his sixty-one years as a minister. He preached many funerals and solemnized a large number of marriages. To build up the church for Christ, was his aim, and for this cause he faithfully labored.

### *Joseph Guthrie*

Joseph Guthrie was the son of William and Mariah Guthrie. He was one of a family of twelve children and was of German descent. He was born in 1846 near Hazelton, Preston County, West Virginia, and was reared on the farm.

He spent his busy life of sixty-six years as a farmer and minister of the Gospel near the place of his birth.

Early in life Brother Guthrie became a member of the Church of the Brethren. He served as a deacon for many years. In 1880 he was elected to the ministry and later was elected to the eldership in Sandy Creek Congregation.

He was married to Hannah Ellen Kelly, daughter of Alfred and Christina (Smith) Kelly in 1870 and to this union were born six children—Charles Allen (deceased) married Emma Spiker (deceased) of Accident, Maryland. To this union were born two children, Harry and Grace. Charles was later married to Flossie Spoerlien. Two children were born to them, Eula and Wayne. Martha Ellen married Rev. George W. VanSickle. Martha died August 21, 1931. To this union were born six children, Asa, Cora and Quinter deceased and Rosa, Ruby and Walter who are living in Hazelton, W. Va. Samuel Floyd married Rosa Barnes and they have one son, Ward. Mary was married to Oren VanSickle and to this union were born three children—Evelyn, David and Ruth. Sarah married David VanSickle and they have one adopted child,

Marian. Frank married Millie Knox to whom two children were born, Helen and May.

Elder Guthrie died in 1912. Hannah Guthrie, his widow, is still living at the age of eighty-eight years.

*Jeremiah Thomas*

Jeremiah Thomas was born near Brandonville, West Virginia, just one year before West Virginia became a separate state, June 20, 1862. He was the son of Andrew Thomas and Barbara Boger Thomas, and the grandson of Jacob M. Thomas.

Oh Barbara, it's a boy!

It was one of those beautiful, peaceful, breezy days in June. All nature was turned toward heaven. Each bird in the tree seemed to sing a song of cheer and good will. Nature was not alone with its joys. In a snug corner in a humble home a sweet faced mother looked for the first time upon the form of her new born with its beaming blue eyes and coveted smile. Elizabeth was three years old. Now a boy made its appearance into this home and you may be sure he was a very welcome member. Barbara, the gentle mother said, "Well, I hope he will grow to be a useful person." One day a neighbor lady came to see this infant. In the course of their conversation the visitor suddenly snatched the baby and left the room. She was gone two or three minutes. When she returned she said, "Barbara, I just took the baby to the attic and held him as high as possible among the rafters. You know this will make him a great person some day." Barbara smiled and said, "Puh! I don't believe in such superstition." Within the next week the baby was named Jeremiah.

His childhood days were those of the average farm boy, the home being a comfortable one, without luxuries but surrounded by plenty. His devoted mother died when he was only sixteen years of age.

He attended the public schools of the county and also West Virginia University. His schooling ended in 1881. It was not unusual for parents to discourage their sons and daughters in higher education in those days. The ambitious young man in order to attend the University hired help for the farm in his place and paid this amount to his father when he began teaching school.

He began teaching at the age of nineteen. His work was in the same school where he had learned his first lessons, and he taught

that school altogether for 15 years. His ability as a teacher benefitted other schools and his career as an educator came to a close after he had taught for twenty-seven years, besides teaching several summer normals. Here the youth learned more than the rules of arithmetic and grammar. Here they learned to know the great Teacher of Galilee had sent a disciple into their midst.

At the age of twenty years he was united in marriage with Susanna Seese, daughter of John and Mary Ann Umbel Seese. She was a native of Fayette County, Pennsylvania, born December 19, 1861. In their courtship days they traveled on horseback. On their wedding day he took two nice, fat, sleek horses, rode to a block, the bride-to-be sprang on one horse and they were off to the minister Samuel Umbel at Markleysburg, Pennsylvania, uncle of the bride, where the ceremony was performed. Before marriage this young man was known to give his intended wife one gift—a candy apple. Every penny owned he earned through labor. They went to housekeeping in the home with his father. Here the first child, Walter, was born.

His first business venture was with a Company Store in Hazelton, which later he and his brother Noah purchased. This was an enjoyable occupation but there were too many outstanding accounts to make any financial gain. While in the home here the good wife sewed carpet which had truly been earned. In Hazelton, Chester, the second child was born.

He left the mercantile business in the course of four years and moved in the milk-house loft on the home place. Here he farmed for his father. Following this he bought a farm, near the Salem Church, from his brother-in-law Ervin Wilson on which he resided until 1908. Here the youngest child and only daughter, Ethel, was born. For about twenty years he surveyed lands in many counties of West Virginia and other states.

One day while working on the farm L. E. Friend of Friendsville, Maryland, President of the Bruceton Bank, drove to his house to have an interview with Mr. Thomas. He explained the state of affairs at the Bruceton Bank and urged him to go help them in the Bank—stating that the people of the entire community had confidence in him and they needed that type of person for their help. After several hours conference Mr. Friend left the matter for his consideration. He hesitated stating he would never accept the bank

position unless he could continue his work in the ministry. Within a short time he moved from the farm into the village of Bruceton Mills where he became active in the banking business. The Bruceton Bank was organized in 1903 at which time he was a charter member and director. The following year he became Vice-president. In 1908 while L. E. Friend was president Bro. Thomas was elected cashier. In 1913 he was unanimously elected president and served as active president until 1931. At the time of his death he was Vice-president of the Bank.

He helped to organize and was president of the Bruceton Milling Company, was also one of the charter members of the Farmers Union Association and Fire Insurance Company, an institute started in 1901. At the time of his passing he was Secretary of the Company. He was president of the Kingwood and Bruceton Telephone Company, Inc., and a member of the Town Council of Bruceton Mills. He spent hours of thought and travel in helping to found the Grant District High School located at Bruceton Mills. While he was teaching school he was urged to permit his name to be used in connection with the nomination for county superintendent of schools but he declined the honor. His competence as a surveyor also led friends to induce him to become candidate for county surveyor, but this too he declined having no ambition for political honors. He made trips to Charleston, sent in petitions, wrote letters and did all in his power to get the good road, over which the people in Grant District now travel—Route 26. Only a few weeks before his death he became an honorary member of the W. C. T. U.

In January, 1877, at the age of fourteen, he was converted and baptized by Solomon Bucklew into the Church of the Brethren. On January 14, 1882, he was elected to the ministry, when he was nineteen years of age and a year later began preaching as a helper to Elder Solomon Bucklew. On July 4, 1885 he was promoted to the second degree of the ministry and on March 23, 1889 at the age of twenty-six was ordained to the eldership to take charge of the congregation. Rev. Thomas followed in the footsteps of his grandfather, Elder Jacob M. Thomas, who lived a useful life in the ministry of the Lord.

He preached his first sermon at the Valley Schoolhouse near Wymp's Gap from the text, "How shall we escape if we neglect so great a salvation."

At the time he took charge of Sandy Creek Congregation there was only one church house, Salem, with a small membership. Today there are four commodious places of worship, namely Salem, Shady Grove, Mountain Dale and Mountain Grove, with part interest in two Union churches, Clifton Mills and Glade Union, all known as Sandy Creek Congregation. Regular services are held in all of them. The congregation grew to more than five hundred during his life time. He did practically all his work among the churches on horseback until recent years. It was not unusual for him to ride horseback some fifty miles to preach a funeral. He repeatedly emphasized the fact that Sunday was the hardest day of the week. The territory over which he labored was large, with rough and hilly roads. Often before daybreak the faithful horse was fed and the pioneer was off for a long ride to two and sometimes three preaching places. The return trip was made many times after dark. He preached without price or compensation most of his life. He always attended the District, Ministerial, Welfare, etc., meetings. When at all possible he attended annual Conference and served on the Standing Committee many different years.

The road was never too long nor the night too dark for this pioneer of faith to go where duty called him. One day a message came to him from a sick child who called for a minister to come at once. He was weary from plowing that day in the busy month of May. The Tempter said, "Tomorrow" but a still small voice said, "Today." The journey was completed at midnight. The doctor had told the young girl that she could live only a few weeks. She was not a Christian and a blind sister of the sick girl waited to hear the message about Jesus. Bro. Thomas opened the Blessed Book and read its comforting message then told the story of God's love, while three listening souls yearned for a new life. The fervent prayer touched these hearts and brought peace. It was a humble home. The people were too poor to keep the minister or to care for his horse. Lodging was found at the home of a neighbor and after a few hours sleep the faithful Elder again called on the sick. Joy had come into the home. The sick girl, the blind sister and a sister-in-law requested baptism. A buggy was borrowed to take the helpless to a stream of water. The once sick girl is still living. When Rev. Thomas returned home the day was done.

One night while holding a series of meetings at Clifton Mills, in 1917, Bro. Thomas had an accident which might have cost his life. In leaving the church after services, this being a very dark and rainy night, the horse, in crossing a bridge having no hand railing, walked so close to the edge that the wheels of the buggy on one side missed the end of the planks, upsetting the buggy into the water, the weight of the buggy jerking the horse in also. Bro. Thomas was hurled into the water which was six to eight feet deep, and barely escaped being drowned. Loving and willing hands hearing his call for help, came to his rescue, and assisted in saving him from a watery grave.

The work that always lay nearest his heart was that of the ministry. He kept a record of his church affairs. During his ministry he preached 1,083 funerals, baptized 1,313 persons, married 557 couples, anointed 245 persons, and preached 4,325 sermons besides assisting in scores of others.

He was not unappreciated. His home town, community and county looked to him and leaned upon him in civic, religious, home and business life. Men, old, young and middle aged came to him for advice. His advice was given freely, fully and carefully. He was urged by his friends at different times to run for the Legislature but without gaining his assent. His love for his home and family was outstanding. He was most hospitable and a guest never left his home, but what he hoped he might return again, for he found this home more enjoyable than the most luxurious mansions. Bro. Thomas often expressed how his good wife had sacrificed and endured hardships at home while he was away preaching the Gospel.

The first failing moment in his useful life was on Sunday, January 6, 1929. On that day he filled his regular appointments. In the morning and afternoon he preached a sermon and also held a funeral that day. In the evening he went to the church in his home town to deliver another sermon. After opening the service he became very ill. Another minister finished the service. Mr. Thomas was carried home and was given medical attention. This was his first attack of leakage of the heart. He was in failing health for the five years following and was able to preach only on special occasions. He often said, "It is like a thorn in the flesh not to be permitted to go forth and labor as I did for forty-seven years."

In the evening of July 12, 1934, Rev. Thomas was found lying on the floor in his home. The end had come suddenly being caused by a heart attack.

Funeral services were held Sunday afternoon July 15 at the Salem Church. Bro. William Earl Fike of Petersburg had charge of the services at the church and was assisted by Bro. Sollenberger, of Uniontown, Pennsylvania. Eighteen ministers were present at the services and were given a place on the platform. A crowd of two thousand attended the funeral of one of Preston County's most beloved sons. Thus has fallen a noble man of service in the home, church, community, county, state and nation. His life lives on in the hearts of many. One poem he loved to quote was:

"When I fall like some old tree
And subtle mold makes change of me,
May I show a fertile line
Where purple wild flowers bloom and shine."

*George W. VanSickle*

George W. VanSickle was the son of Zechariah and Mary (Burgess) VanSickle. He was born October 24, 1869 about three miles east of Glade Farms, West Virginia in an old log house that was on the state line between Maryland and West Virginia. He slept on the Maryland side and ate on the West Virginia side. His parents were both German. He had five living brothers and one sister. His father had been married before and had at least five children who died in twelve days.

The first year he went to school he attended twenty-seven days. The second year he got frozen feet and was able to attend only two days. The next three years he was permitted to attend fairly regularly. About five years of attendance at school comprised his education.

After finishing school Bro. VanSickle went to live with and work for George Deberry on a farm.

His father died in November, 1875 and his mother married Jacob Deberry. She died December 28, 1892.

Some time after the election of Jeremiah Thomas to the ministry and before 1898 Bro. VanSickle was elected at council meeting. A couple of days after that he found out the decision of the council which was quite a surprise to him. He was elected to the eldership in 1917.

On April 7, 1892 he was married to Martha Guthrie, the daughter of Rev. Joseph Guthrie. To this union were born six children, Cora, Asa, and Quinter deceased and Rosa, Ruby, and Walter. Mrs. VanSickle died Aug. 21, 1931.

Bro. VanSickle lived most of his life on his home place until 1927 when he moved to Hazelton, W. Va. He has always been a farmer, and has faithfully fulfilled his duty as a minister. He has held funerals in forty different church buildings and in schoolhouses and homes. There is no record of the number of sermons he has preached.

### *Calvin R. Wolfe*

Calvin R. Wolfe was born near Clifton Mills, W. Va., November 18, 1881. His parents were John E. and Lydia Wolfe. He was educated in the schools of West Virginia and Pennsylvania and has followed the teaching profession for thirty-five years having taught twenty-one terms in the schools of West Virginia and fourteen terms in the state of Pennsylvania.

He was elected to the ministry in Sandy Creek Congregation, April 5, 1905. This is the congregation founded by his great-grandfather, Jacob M. Thomas.

He married Cora Wilson and to them were born three children, Noah, Ruth, and Clarence.

Bro. Wolfe labored in the Sandy Creek Congregation, First District, W. Va., for fifteen years and the Markleysburg Congregation for fifteen years where he served as elder and pastor for a number of years. At the present time he lives at Gibbon Glade, Pa., and is teaching school and preaching the Word of God in Pennsylvania.

### *Chester A. Thomas*

Elder Chester A. Thomas was the son of Jeremiah Thomas and Susanna (Seese) Thomas. He was born March 25, 1886 in the little village of Hazelton, Preston County, West Virginia.

He was reared on a farm. He attended the public schools of West Virginia, Fairmont State Teachers College, Fairmont, West Virginia, and some Normal select schools. He began teaching school in 1905 and is now teaching his thirty-second term of school.

At the age of fourteen years he united with the Church of the Brethren and has always been a member in Sandy Creek Congregation.

He was married May 19, 1908 to Grace Wolfe, daughter of John E. and Lydia Wolfe of Clifton Mills. To this union were born two daughters, Pauline Edna, in 1910 and Alma Grace in 1916.

Brother Thomas was elected to the deaconship in 1910, first degree of the ministry in 1913 and second degree of the ministry September 18, 1915. In 1935 after the death of his father, Jeremiah Thomas, he was elected presiding elder in Sandy Creek Congregation.

Bro. Thomas is a farmer, teacher, and minister of the Gospel, and has much influence in his community.

*Lloyd Liston*

Rev. Lloyd Liston was born near Bruceton Mills, Preston County, Grant District, W. Va., in 1888. He is the son of Abraham Liston and Eliza C. (Wolfe) Liston. His father died in August, 1900. His mother is still living. He has always lived near the place of his birth.

Bro. Liston was educated in the public schools of Grant District. He began teaching in the public schools of West Virginia in 1912 and taught eighteen terms. He is now teaching a private school.

At the age of sixteen he united with the Church of the Brethren. April 6, 1918 he was called to the ministry and has served in that capacity ever since.

His home church is the Mountain Grove Church. He has held a number of revival meetings in Sandy Creek Congregation.

*Walter VanSickle*

Rev. Walter VanSickle was born in 1895. He is the son of Rev. George VanSickle and Sister Martha (Guthrie) VanSickle.

He was elected to the ministry in Sandy Creek Congregation, April 6, 1918 and duly installed into the ministry April 6, 1919.

In 1922 he was united in marriage to Miss Grace Hewitt. In 1917 he began teaching in the public schools of West Virginia and taught until 1930, except for two years.

Bro. VanSickle attended Bethany Bible School the summer term of 1923 and the winter term of 1924-25.

He lives at Hazelton near the Glade Union Church. He is a postmaster and merchant and preaches the Gospel.

## Deacons Who Have Served in Sandy Creek Congregation*

Samuel Boger
Joseph Thomas
John M. Thomas
Joseph Zimmerman
Henry Turney
Solomon Workman
John H. Nieman
John Wilhelm
Christian M. Thomas
Peter Strawser
Harrison H. Glover
Samuel Thomas
John Seese
Emanuel Beeghly
Sylvanius Thomas
John B. Nicola
Jeremiah Guthrie
John H. Baker
Joseph Guthrie
Charles H. Thomas
Irvin Wilson
Jonas Spiker
John A. Reckart
Ezra Glover
Joshua Knox
Noah Thomas
Czar Herring
Hosea Rodeheaver
Charles Guthrie
Newton DeBerry
Scott Thomas
Harry Hinebaugh
S. F. Guthrie
E. F. Sisler
Orval Friend
Victor Wilson
William Kelley
J. C. Everly
Harold D. Moyers
H. R. Guthrie
Emra Sisler
Hosea Wolfe
John Maust

*This list is not complete but includes all the names known to the writer.

# BOOK REVIEWS

*"The Evolution of Physics"* by Albert Einstein and Leopold Infeld. Simon and Schuster—New York—1938. $2.50.

This book carries a sub-title "The Growth of Ideas from Early Concepts to Relativity and Quanta." The sub-title is accurate and descriptive.

This review is intended to be an enthusiastic sales talk. Here is a book written by scientists which preachers ought to read. Let me hasten to add that I do not think preachers ought to make scientific pronouncements of any sort, nor preach sermons on scientific theories.

However, this is the Period of a Scientific Revolution. The preacher out of college a few years needs to read a book on scientific progress occasionally lest he succumb to brain rust. A preacher should also read occasionally on scientific lines lest he preach science and not know it. (We once heard a good gospel sermon which endorsed "measuring for short-growth.")

This book makes the promise that "as we are concerned only with fundamental physical ideas we may avoid the language of mathematics." (p. 29.) The promise is kept. It is distinctly and successfully written for the layman who wants to know.

Certainly the supposed warfare between science and religion is past. One of the world's greatest physicists can write, "Science is not and will never be a closed book. Every important advance brings new questions." (p. 308) It would be certainly a queer religionist who would insist upon suspecting scientific knowledge.

When I study this book and remember the ideas which I absorbed, negligently and half-fearfully, just two decades ago I am staggered. Much that the book states was known then, but it was the possession of the experts.

When one encounters such a crystal statement as "But thought and ideas, not formulae, are the beginning of every physical theory" (p. 291) he feels impressed. And when one reads that there came "a complete breakdown of the belief, that all phenomena can be explained mechanically." (p. 87) "Science did not succeed in carrying out the mechanical program convincingly, and today no physicist believes in the possibility of its fulfillment." (p. 125) he is impressed profoundly. For these are the words of a man who can speak with authority in this field.

Those of us who came through the last hour of the night of conflict between Christianity and mechanistic philosophy are grateful for the dawn of The Scientific Revolution. It is a distinct reassurance to be told by such an authority as Albert Einstein that mechanistic theories of the world are impossible.

Yet this book is not here proposed for canonization. One reads the following statement with growing interest and bewilderment.

"The results of scientific research very often force a change in the philosophical view of problems which extend far beyond the restricted domain of science itself . . . . Philosophical generalizations must be

founded on scientific results. Once formed and widely accepted, however, they very often influence the further development of scientific thought by indicating one of the many possible lines of procedure." (p. 55)

Is this just unfamiliar vocabulary or is the writer muddled or has the planet changed direction recently? Isn't there a confusion here between "philosophy" and "hypothesis"? From one aspect this paragraph would seem to say that the priests and elders help determine scientific development. If that be true the Elders' Meeting has several neglected items on its agenda. But I doubt the suitability of such reference to the Elders. Although?? Well, the author said science was not a closed book.

To one lay, second-rate, sensitive mind this is the clearest exposition yet encountered of the meaning of Relativity. The following is not meant to be complete but are meant to whet the mental appetite.

"The new concepts originated in connection with the phenomena of electricity." (p. 129) "The attribution of energy to the field concept was stressed more and more, and the concepts of substances, so essential to the mechanical point of view, were more and more suppressed." (p. 148)

"The influence of the theory of relativity goes far beyond the problem from which it arose. It removes the difficulties and contradictions of the field theory; it formulates more general mechanical laws; it replaces two conservation laws by one; it changes our classical concept of absolute time. Its validity is not restricted to one domain of physics; it forms a general framework embracing all phenomena of nature." (p. 210)

"According to the theory of relativity, there is no essential distinction between mass and energy. Energy has mass and mass represents energy." (p. 208)

"We have two realities: matter and field. There is no doubt that we cannot at present imagine the whole of physics built upon the concept of matter as the physicists of the early nineteenth century did." (p. 256)

Another direction which scientists of the future may develop further is indicated by such a statement.

"This result closely connecting the problem of the structure of matter with that of electricity follows, beyond any doubt, from very many independent experimental facts." (p. 270)

There is another development which is the outgrowth of quantum physics.

"We have had to forsake the description of individual cases as objective happenings in space and time; we have had to introduce laws of a statistical nature. These are the chief characteristics of modern quantum physics." (p. 302)

We are here running parallel to a problem which is a philosophical problem, and hence a religious problem. A certain Great Teacher propounded a view of the universe which takes account of the individual item.

While rejoicing in the death of a mechanistic philosophy allegedly based on the bed-rock of Eternal Science—are we to be delivered over to a horrible Pantheistic conception, which will empty the universe of any individual personal significance?

Nay, verily. Just here the Christian mysticism of another great scientist and popular expounder of the Scientific Revolution is a great comfort.

It was the prestige of the name Einstein and the desire to compare his views with those of Eddington, that caused me to read this book. I

feel grateful for Eddington. I shall quote Einstein and Infeld, for they have instructed me.

Again, this book is most heartily recommended to all who have heard of the Scientific Revolution and to those who have not.

It is really interesting and at least as thrilling as the news from Europe. Maybe more important.

F. E. Mallott.

*"Pacifist Handbook"* 48 pp. $.10.

Board of Christian Education, Church of the Brethren, Elgin, Ill.

The times make this booklet one of the most opportune of the year. It is to be hoped that a large number of them will be distributed over the country—in haste, emphasis upon the need for haste.

The method of writing is the question and answer method. Far from being uninteresting, it is easily read and an astonishing amount of information is packed into the pamphlet.

"Among pacifist organizations, the Fellowship of Reconciliation in 1939 had 8,500 members; the War Resisters' League had enrolled 16,296 by the beginning of 1939; and the Methodist Episcopal Church has enrolled more than 6,000 conscientious objectors. Even these respectable numbers appear small beside the membership of the historic peace churches —116,000 Mennonites, 105,000 Quakers, 192,000 in the Church of the Brethren—and there are a number of smaller church groups which take the pacifist position. The total is over 1,000,000."

Not in any sense a summary, the following paragraph strikes one as noteworthy. "While the nation is at war most of the work of war resisters will be done in the local church or peace group. The local group should make every effort to follow the movements of its members, keeping their names as a roll of honor. Letters should be sent them frequently, material and moral support afforded them and their families, prayers raised constantly for them and intercession be made with civil and military authorities to protect them from brutality."

The title page of the Handbook announces that it is issued by Peace Section, American Friends Service Committee, Board of Christian Education of the Brethren, Fellowship of Reconciliation, Friends Book Committee, General Conference Commission on World Peace, Methodist Church, The Mennonite Peace Society, and Women's International League For Peace and Freedom.

Ministers and young people ought especially to have copies of this book. In dozen lots it is one dollar. Its circulation is urgent.

F. E. Mallott.

# S. O. S. — CALLING SOWER BIBLES

The name Sower (spelled Saur frequently) is a name known to everyone with only the most superficial acquaintance with Brethren history. The name of the famous family who gave the Germans of Colonial America their Bibles deserves to be known.

The purpose of this notice is not to tell again the story of their worthy achievement. But we have been asked to call attention to the fact that a fresh census of surviving Sower Bibles has been begun. An Eastern dealer in early Americana, who specializes in Bibles and religious books, has undertaken such a survey. He has enlisted Eld. Reuel B. Pritchett, White Pine, Tenn. in the search.

A Sower Bible may be one of three editions. The first edition bears the date 1743. This royal quarto Bible was the first Bible to be printed in a European tongue in America. In size it was $7\frac{1}{2}$ x 10 inches, and contained 1248 pages. The immensity of such an undertaking in the wilderness of America can hardly be overstated today. Sower had to make his own paper, then his own ink. He had to set the forms for only four pages at a time, print the entire edition and redistribute his type. But he soon found he could not do this much because of type shortage. So he experimented and cast type. Then he taught himself to bind the Bibles. The total edition was 1200 copies.

The usual price of a Bible shipped from Germany was four pound ten shillings. Christopher Sower Sr. sold his Bibles for eighteen shillings. In appearance and workmanship they have been declared equal to most European Bibles of that period—a wonderful tribute to the craftsman. A shilling in that period of Colonial America has been computed to be equal in purchasing power to a present-day dollar. Hence it was as if Sower reduced the price of Bibles from ninety dollars to eighteen dollars. This was still enough for the poverty stricken colonists to pay for a Bible.

The number printed was sufficient to supply the demand for twenty years. Many who were too poor were given Bibles by Christopher Sower himself.

There was need for a second edition by 1763. In that year Christopher Sower Jr. issued the second Sower Bible, very similar to the first one. A change had come over colonial America. Money was

more abundant and the publisher soon found himself with unexpected profits on hand from the sale of the edition. He used these profits in the publication of the first religious magazine ever published in North America. Fifty numbers of the Geistliche Magazin were issued at irregular intervals over a period of seven years. It was distributed free to German households thruout the colonies to afford them edifying reading.

In 1776 Sower Jr. was issuing a third edition of the Bible. It was printed and the unbound pages were kept in the loft of the Germantown Meeting House. They were there when the Battle of Germantown was fought. The cavalrymen used these sheets for bedding for their horses. Hence a large part of this edition was lost.

On uncertain authority it is stated that ninety copies of the Sower Bible survive to this day.

The ownership of these Bibles is known. But ownership changes and must sometimes be traced. Occasionally a new copy is discovered. It is probable that in the old trunks, in attics, and in storerooms of Brethren homes are lying undiscovered copies of the Sower Bible.

Eld. Pritchett has undertaken responsibility to help in this survey since the membership of the Church is a particularly important group to survey.

It is believed the readers of this journal will have a natural interest in such a search. Many of them will be advantageously located to assist in the search. Every old German Bible in a home or among the stored rubbish of a meetinghouse is to be suspected. If the Bible has lost title-page and preface it can still be identified by one who has studied the Bibles.

This call is a broadcast invitation to every reader. Please communicate results and also suspected findings to Eld. Reuel Pritchett, White Pine, Tenn. It is desired to know the name and address of every owner of a Sower Bible, and if known the date of the copy.